The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I. SAN FRANCISCO, JULY 20, 1872. No. 19.

Topics of the Times.

"THE ART OF PRINTING WAS INVENTED FOR THE GLORY OF GOD, FOR THE PROPAGATION OF OUR HOLY FAITH, AND THE ADVANCEMENT OF KNOWLEDGE."—*Pope Leo X.*

THE EXILED CAPUCHINS OF ST. FRANCIS.—We take the subjoined from the *Morning Call* of Wednesday, July 17th:

The Exiled Franciscan Relief Committee, organized July 14th, held a meeting last evening at Hibernia Hall; D. W. Sweeney Chairman, W. V. Gaffey Secretary. All the Societies, Sodalities and military companies had been requested to send delegates. Many societies had been unable to send delegates to this meeting, as the notification had been recefved too late. By the next meeting a larger number of delegates will be present. The following named gentlemen were present last night, namely: the organizers of the Committee, Messrs. Hill, W. V. Gaffey, L. D. Reilly, J. P. Rafferty, J. C. Brady, P. T. Wall, and the following named delegates: M. Ward, L.D., A. O. H.; L. Dwyer, Divisions No. 1; James Cahill, Division No. 2; L. M. Connelly, Division No. 3; Jas. Butler, Division No. 4; J. P. Hanna, Division No. 5; H. Monahan, Division No. 6; Mr. O'Doud, Division No. 7; E. McPhillips, St. Joseph L. S.; J. Hill, St. Joseph B. S.; Judge Cooney, Sons of the Emerald Isle; M. Collins, Irish-American; Mr. Tilmun, St. Peter's German Society; Wolfe Tone Guard, F. S. Meagher; Hibernia Rifles, Gaptain Kenney; Legion of St. Patrick; Co. B., Jackson Dragoons, Captain Greany.

At the last meeting it was decided to hold a picnic or Fair, whichever might meet the approval of his Grace the Archbishop.

Judge Cooney reported that the Archbishop would not sanction a Fair, as it would take too long to make the necessary arrangements. After considerable discussion, on motion of Judge Cooney, it was unanimously agreed to have a picnic, to continue three days. A communication from Mr. Stevens, of the City Gardens, was read, stating that he would give the Gardens for one or two week days for the picnic. For the first day he asked $200; for the second day $100, and for the third day $50. He offered to furnish free of charge three laborers and two officers. Daniel Sweeney, W. V. Gaffey and Judge Cooney were appointed a Committee for the purpose of making final arrangements with Mr. Stevens.

It was resolved to postpone the appointment of the Executive Committee until the next meeting.

On motion of Mr. Ward, the admission fee to the Gardens was fixed at $1 for adults, and fifty cents for children under twelve years of age.

Judge Cooney moved that the Secretary be requested to communicate with the Board of Directors of the Ancient Order of Hibernians for the purpose of asking them to request their State Delegate to communicate with the different Divisions of the Order throughout the State, asking co-operation in the movement. The Secretary was instructed to send a written communication to all Catholic societies, appealing for assistance. He was also instructed to invite wealthy Catholics to assist in the movement.

Our citizens will no doubt liberally contribute toward the relief of the destitute Capuchins, as the charity is a worthy one.

THE IRISH BISHOPS' DECLARATION AND INFALLIBILITY.—The *Pall Mall Gazette* (London) contains the following note: "As is well known, the Ultramontane organs both in Germany and elsewhere have repeatedly denied that any change has been made in the doctrines of the Roman Catholic Church by the promulgation of the dogma of Papal Infallibility. The *North German Gazette*, in an article on the question, demonstrates the futility of this assertion by appealing to the declaration of the Irish Catholic prelates in the year 1826, at the time of the agitation for Catholic Emancipation. In that year, a 'declaration of the Archbishops and Bishops of the Catholic Church of Ireland,' attested on oath, was addressed to Sir Robert Peel regarding the doctrines of the Church. Among other solemn assertions in this document, it is stated 'that it is no article of the Catholic doctrine, and is not required of them, to believe in the infallibility of the Pope, and that they do not hold themselves bound to obey a direction which is immoral in its nature, whether such an order has come from the Pope or from any ecclesiastical authority.' Thus, as the *North German Gazette* says, we have it solemnly declared on their oath by the Bishops of the Catholic Church in Ireland that infallibility is no part of the Catholic doctrine. Consequently the Ultramontanes of to-day must either allege that these 27 prelates were not aware of the doctrines of their own Church, or that they knowingly declared what was false in order, through perjury, to gain the emancipation of the Catholics from the British Parliament." The only conclusion to be drawn from this argument is one, the truth of which we have often pointed out, namely, that writers like those in the *North German Gazette* and in our English contemporary do not understand what the infallibility defined by the Council really means.

LATEST CATHOLIC INTELLIGENCE FROM ABROAD. Mail advices from Australasia chronicle the death on June 2d, of Mgr. Viard, Catholic Bishop of Wellington. The deceased prelate was born at Lyons, in France, in 1809. Privations and exposure in the island of New Caledonia, it is stated, laid the foundation of the disease which proved fatal.—According to New Zealand papers, the Right Rev. Bishop Moran, of Dunedlin, had refused to recognize as members of the Church, Catholics who had signed the petitions in favor of secular education.—From England we glean, by cable dispatch, that an influential meeting of Catholics was held in London, on the night of the 16th instant, the Duke of Norfolk, Earl-Marshal and Premier Duke of Great Britain, presiding. Resolutions were adopted protesting against the action of the Sub-Alpine Government toward the Holy See, and condemning the recent law passed by the German Parliament proscribing the Society of Jesus.

THE SISTER-NATIONS OF EUROPE.—Very Rev. Father Burke, in a recent lecture, thus speaks of Spain and Ireland:

Now, history records that among these most ancient nations, before Greece became the great country that she was, before the foundations of Rome were laid, and before the Roman Empire was established, the Phœnicians went forth in their galleys out upon the bosom of the ocean, and among other places they discovered and colonized, they came to a fair green island in the far western sea. They saw that it was fair to behold, fruitful and abundant to those who dwelt within it. They saw the beauty of the oak forests crowning the hills. They saw the lovely valleys, in which the clear silver streams, clear as crystal, met and embraced. They found a balmy atmosphere, unconscious of the rigors of winter and of the arid heats of summer. They found the whole island wrapped in a mantle of perpetual green; for the mists of the ocean, as they swept over it, broke in refreshing rain. Captivated with its beauty, this most ancient people landed there and took possession of the island, and that land was the ancient land of Erin, which we call, in the ancient language of the Celt, Ireland. They brought with them whatever traditions of civilization and whatever knowledge of music they possessed. After a lapse of years another colony migrated long before the Christian era, and landed in Ireland; and these were the sons of Milesius, an ancient Spanish chieftain. A Druid or archpriest of the Pagan religion among these ancient Milesians, who were Fire-worshipers, predicted that the Chief Catáldus should inherit an island most blooming and fair in the Western Ocean; that that land was their destiny; and therefore they called it, in their language, Innisfail, or the land of destiny. They set out in search of it. To find it was the dream of their days. The oracles told them that it was to be either their home or their grave; and the poet thus describes their landing in Ireland:

They came from a land beyond the sea,
And now o'er the Western main
Set sail, in their good ships gallantly,
From the sunny land of Spain.
"Oh, where is the isle we have seen in our dreams,
Our destined home or grave?"
Thus sang they as, by the morning beams,
They swept the Atlantic wave.

When lo! where afar o'er ocean shines
A sparkle of radiant green,
As though in their depth lay emerald mines,
This land through the waves was seen.
"'Tis Innisfail! 'tis Innisfail!"
Rang o'er tho echoing sea,
Whilst, bending to heaven, the warriors hail
The home of the brave and the free.

REVOLUTIONARY ITALY THE DAUGHTER OF THE DEVIL.—The Roman *Libertà* lately published a leader with the striking title "Italy the Friend of the Devil," to prove that Italy is, and "ever must be, the friend of the Devil, wearing the black and sooty wings of M. Bismarck." It needed not the Jewish *Libertà* to prove this, since our Lord Jesus Christ has, already, pronounced their sentence: *Vos ex diabolo estis, et desideria patris vestri vultis facere.*" From this quotation the *Libertà* may see that revolutionary Italy, the enemy both of Christ and His Vicar, is not only the friend but, also, the daughter of the Devil. And Italy, to show her gratitude to the Devil, has devoted to him several newspapers, as for instance: *The Devil, The Lucifer, The Satan, The Belial, The Antichrist*, and finally, *The Hell*, which lately published a long encomium of Judas, that chiefest friend of Satan. Let the revolutionary Italy of Lanza and Sella boast of her friendship with the Devil—we surely don't envy them that; we but advise them that Jesus Christ said of the Devil: "*Ille homicida erat ab initio, et in veritate non stetit; quia non est veritas in eo.*" "To-day the Devil is playing with you, and you take pleasure in his jokes; to-morrow he will twine his tail around your neck and strangle you with it, for such is the end of the Devil's friendship."

THE AGONY OF ANGLICANISM.—Speaking of the recent important judgment delivered by the Lords of the Privy Council in the case of Mr. Bennett, an Anglican minister recently tried by that august tribunal for certain High Church proclivities, the *Catholic Opinion* says:

No one who remembers that not twenty years ago Dr. Pusey was suspended from the University pulpit for preaching though less clearly the same doctrine of the Real Presence, can doubt that a real change has come over the mind of the authorities, for such a decision as the present to have been possible. We think it implies an advance of minds in the Church of England in two directions, that of the Old Faith and that of undogmatic Christianity, that is, Deism with a Christian phraseology—the moral of Christianity without its dogma. Some old Catholic writers who draw a broad line between the present Catholicising movement in the Church of England, and that which is identified with Dr. Newman and Archbishop Manning, suppose the satisfaction of the Ritualistic school in this judgment to be a proof that they do not value dogmatic truth as much as their predecessors did. For, say they, this judgment, opening the field of dogmatic teaching of the Catholic direction, is matched by other decisions, such as that in the Gorham case, which extends the field in the Calvinistic direction. The doctrines of the Real Presence, and of Baptismal regeneration may be lawfully taught in the Church of England, but only on the same principle that the opposite doctrine may be taught with equal authority—because the Established Churches teach nothing definitely. To us, as we have said before, the Branch Church theory, held by the Ritualists, is the key by which we may understand their position and sentiments. They hold that the Church, which, ought to be one, has actually consisted for centuries of dividend branches. England, Rome and Constantinople have been visibly divided, yet they still form one and the same Church as before. But as they have not one mouthpiece, they cannot speak as one body; in other words, the infallibility of the Church has been in abeyance for many hundred years, ever since the Greek schism. There is no existing authority on earth that can decide infallibly on any question as to the interpretation of the Creed or the Scriptures, and there can be no infallible teaching authority till the different divided branches are united again; for till then there can be no one mouthpiece of the latest Infallibility of the Church. If people can take in this prodigious theory, they have clearly never laid hold of the idea of the Church such as was present to the eye of faith of St. Paul as the House of God, the pillar and ground of the truth." To them the Church consists of Schools of prophets, true and false. England was at one time under the Calvinistic school, now it is coming under the influence of the Catholic school. There is no question of an infallible teaching authority anywhere upon earth, it is only a question of interpretations of Scripture and of passages from the writings of the Fathers. By aid of these last they have read themselves into the conviction that almost all the doctrines which, to use the words of the *Saturday Review*, "had formerly been considered as inventions of modern Romanism, were held in the best andpurest ages of the Church."

AN IMPENITENT SINNER IN ARTICULO MORTIS.—The Honorable Gregorio Ugdulena, an apostate priest, died here suddenly on the morning of the 7th June. People say that the unfortunate man deliberately refused the consolations of religion; it is certain that he died unshriven, and, as far as it is given us to know, impenitent. Ugdulena's was a long career of sin and shame. He took an active part in the Naples insurrection of 1848, and, after accepting a pardon from King Ferdinand, was one of the first to betray his benefactor. In 1860, under Garibaldi's dictature, he secured the portfolio of Public Instruction; and, later, sat in the Italian Parliament for the Sicilian towns of Marsala and Termini. Inveighing at Monte Citorio—it was, I think, his last speech against the Society of Jesus—he expressed himself as follows: "I nourish a firm confidence that I shall not die without seeing the Popedom reconciled with the Italian Revolution. A Pontiff blessing the tricolored flag was the dream of my youth; it has been the scope of my life." On the evening of Ugdulena's death, President Biancheri pronounced the customary eulogium, and the funeral was attended by three Ministers and a numerous deputation from the Chamber. No religious rites were attempted. Since its inauguration in Rome, the Italian Parliament has lost three members; General Cuggia, Antonio Plutino, and the ex-priest Ugdulena. All three died suddenly; all went to their account without making their peace with God's Church.—*Roman Correspondence.*

IRREVERENT ABUSE IN ITALY.—Prince Humbert at Berlin was a windfall for the Italian Press. Bills of fare, Court toilettes, *minutiæ* of reviews, and State receptions filled, day after day, whole columns; and a taking topic was secured beforehand for the one leader and multitudinous *entre filets* to which choice or custom has limited the editorial part of Italian periodicals. The scandal of a Catholic godmother at a Lutheran baptism is new in Princess Margaret's exalted position. Nevertheless, somehow or another, the structures of the Catholic publicists writing in the *Unità Cattolica* and *Voce della Verità* fell dead. Italians are too used to scandal and sin in high places for one violation more or less of a salutary precept to make a great noise amongst them. Nauseous beyond measure was the affected sentimentality of the *Perseveranza, Gazzetta d' Italia, Diritto*, and *Opinione*. Their special correspondents were quite touched at the pure Christianity of the Iron Cross on the Potsdam Communion-table, and thought it worth their while to transcribe at length the formulary of the Lutheran christening service. Yet these prints habitually scoff at revealed religion, and not a month back one of them opened its columns to a prolix and thoroughgoing apology for Atheism. An Italianissimi Freethinker will stoop to any mendacious contradiction, provided it enable him to fling a stone at Catholicity. Irreverent abuse sells well just now.

A JUST JUDGMENT.—The London *Tablet* editorially pronounces that the London *Spectator*—whereof we have, more than once, spoken in THE GUARDIAN—is "a serious, thoughtful and honest paper," and "stands at the head of the English Protestant Press." In point of literary ability, the "Spectator," under the Editorship of Mr. Townsend, takes rank with the London "Saturday Review."

Literature, Science and Art.

"INUNDATE THE COUNTRY WITH GOOD LITERATURE."—*His Holiness Pope Pius* IX.

— A question which has long puzzled journalists—ourselves of THE GUARDIAN among the number—that of Minority Representation — the ablest expositor whereof is Hon. Joe Medill, of the Chicago *Tribune*, the present Mayor of that city, has, of late, we glean from our foreign exchanges, been elucidated by a well-known Italian writer, who, happily, does not belong to Mazzini's school. Signor Francesco Genala has published a work, entitled, "Della Liberta e Equivalenza dei Suffragi nelle Elezioni," consisting of a series of critical studies on the Proportional Representation of Majorities and Minorities.

— A late number of *Le Moniteur Scientifique Quesneville* contains a somewhat remarkable paper by M. F. Papillon, "On Smells." This memoir examines, with much completeness, the entire question in all its chemical and physiological relations, and with special reference to recent discoveries. A dive into the Chinese quarter of San Francisco, where the rectified essence of malaria (specially imported) by no means rises like a "steam of rich-distilled perfume," as Milton has it, would, if not redolent of fragrant joy, be instructive to M. Capillon.

Fervet opus, redolentque thymo fragrantia mella!

— Professor James Watson, in a recent letter announces to the Editor of the *American Journal of Sciences* the discovery of a new planet, hitherto unknown, in the constellation Virgo. It shines like a star of the eleventh magnitude.

— A nephew of Mercadante, named Sassarolli has written and composed an opera entitled *Riccardo di York*, which has been brought out at Genoa.

— Judging from recent utterances France, instead of two or three provinces, is, as they say in Ireland, "spoiling for a final fight" with Germany. In proof whereof, and of the bellicose spirit of *la Grande Nation*, it may be noted that the bards of Old Gaul emulate the lyric fire of Old Rome, in denunciation of the Teuton. *Che sara sara*, as the Italians say. The fight between the Teuton and the Celt will yet be fought out under auspices more propitious to French valor and dashing enterprise than those of the incapable Man of Sedan. *Ca ira!* The following strophy, which, we glean from late files from France, was received with tremendous applause, at the celebration, at the Comédie Francaise, at Paris, of the 266th anniversary of the birth of Corneille, will bear out THE GUARDIANS'S view of slumbering pugnacity in France:

Pauvre France! que Dieu te protege et te change!
Ton espoir etait fou—que ton deuil soit sense!
Tu parles deja haut, de l'avenir qui venge;
L'avenir qui repare est-il donc commence?

— The Emperor of Austria contributes nine thousand florins for the Schiller monument at Vienna, and five thousand florins for the monument that is to be erected in the same city to Poetry. The latter will contain the names of the greatest living poets of all nations. America will be represented by Bryant and Longfellow.

— Lanfrey says, in his "History of Napoleon I.," recently published at Paris: "Napoleon was an Italian of the fifteenth century, who strayed into our modern civilization."

— It is reported that the proprietor of Lamartine's former residence at Macon has sold, in the last two years to travelers, over four thousand quills, with which, he said, Lamartine wrote his "Jocelyn."

— Don Amadeo of Spain offers a prize of two thousand doubloons for the best history of the House of Savoy, to be written in the Spanish languge, and in a popular style.

Johann Strauss, the composer, has received for the copyright of his Radetzky March, up to the present time, upward of two thousand dollars.

— The recent eruption of Vesuvius is said to have completely changed the topography of the mountain. Hill, have appeared where, but a short time ago, stones stood for visitors to rest upon. Precipices have been formed which almost prevent further advance. All is altered; the very shape of the mountain has lost its well-known outlines, and the view is appalling.

— It was my custon in my youth (says a celebrated Persian writer), to rise from my sleep to watch and pray, and read the Koran. One night as I was thus engaged, my father, a man of practical virtue awoke. "Behold," said I to him, "the other children are lost in irreligious slumbers, while I alone wake to praise God." "Son of my soul," said he, "it were better for thee to be engaged in irreligious sleep, than to awake to find fault with thy brethren."

VERITAS.

Ecclesiastical.

THE HOLY SEE.

ALLOCUTION TO THE SACRED COLLEGE.

ON the 17th of June, the Pope received congratulations from the College of Cardinals, of several foreign Ministers, of the guards of the palace, and from several deputations, on the occasion of the 26th anniversary of His Holiness's accession to the Pontifical throne. At the reception of the Sacred College, the address was read by the Dean, His Eminence Cardinal Patrizi; it expressed the profound devotion of the cardinalitial body to the person and office of the Sovereign Pontiff. The Pope's reply was to the following effect:

Those words are consoling to me. They prove that the Cardinals, the fellow-laborers of the Pontificate, are in union with the Pope. Even as Jesus Christ chose Peter, so you have chosen me, me unworthy, to march at your head. We have worked together in doing good; we have established stable principles; we have convoked councils; we have appointed Bishops for all Italy, when she stood in the greatest need of them.

The reception given to those Bishops has proved that the faith is still alive in the Italian peninsula; it is so because here is the centre of the Catholic faith, the See of the Successor of St. Peter.

The advantages that have resulted from that creation of Bishops, and from the publication of the *Syllabus* and the decrees of the Vatican Council, have been immense; but to our enemies these things have afforded an occasion of displaying their hatred; they are saying that the Church must be destroyed. So hell is redoubling its attack; it is trying to get possession of the young; to spread abroad immorality, to plunge nations in wickedness, to corrupt education, and to stifle the faith. But God will not abandon the bark of the Church in the midst of tempests; faith teaches that though tossed by the waves, it shall never be overwhelmed. We are hoping soon to be enabled to sing: *Cantemus Domino: equum et ascensorem dejecit in mare.*

REPLY OF HIS HOLINESS TO THE ROMAN UNION OF CATHOLIC LADIES.

ON the 13th June, the Holy Father received a deputation of Catholic ladies, members of the above named Union, who came to offer to him their congratulations on his attainment of the 26th anniversary of His Holiness's accession to the Pontifical throne. In the course of a touching reply, the Holy Father said:

You go into the churches and you make them resound with your supplications. You go into the churches, and you approach the holy table, which gives the strength and energy, the courage and the wisdom needed to travel through darkness so great as the darkness of this world. On the contrary, those who are against us never enter those holy places. And here I will repeat a parable well known to you all; I will apply it to our present circumstances. The parable was uttered by the infallible lips of our Divine Savior; it is the parable of the prodigal son. You have proved abundantly that you are not ignorant of it, for you devote youselves to those poor women who stand in such great need of your help, that they may be changed from prodigal daughters into penitent daughters, and that they, even they, may become worthy to do honor to the Church of Christ.

This is the point I wish to recall: You know how the elder brother when he heard, on returning from the fields, the sounds of the music which the father, in excess of joy, had ordered to be played to celebrate the lost son's return; and when he heard from the servants how a magnificent feast was being prepared, he, the elder brother, turned away in a rage, and refused to go in. *Noluit intrare in domum suam.*

My dear daughters,—This is the true representation of what is going on in our day. We go into the churches, and they will not go in; we take care to approach the Eucharistic table, they, not satisfied with absenting themselves, even blaspheme the holiness of that august mystery.

They imagine—they and those like them—that all religions are alike good to soothe the miseries of this life. I read this the other evening in one of the papers which call themselves "semi-official"—truly I know not what they are. They imagine, I say, all religions to be good; and that, consequently, the blasphemies of Luther and Calvin, the pride and arrogance of Photius, and the degrading errors of Mahomet are sufficient to give peace to the soul. And yet, alas! these very men are the most restless and unhappy.

Let us pray for them; let us pray much, that they may desist from persecuting the Church of Christ—a course fatal to themselves.

I will say one more thing before I give you the blessing. In the first years of my Pontificate, before I left Rome under the attacks of the revolution, there was a man, since dead, who had been a Minister of State, among a great number who have succeeded him. He was a revolutionist, but one of a milder type, not one of those who take dagger and revolver. He said to me with strong protestations, "The Germans once gone, Holy Father, he added an epithet of strong dislike to the word Germans, "The Germans once gone, we desire nothing beyond. When we shall have been delivered from the yoke which we abhor, we mean to be your faithful subjects, and then let those beware who would attack the holy religion of Christ. We shall always defend Christianity; we shall be ready to obey you in maintaining that religion in its integrity."

Well, you have seen what has taken place. Those promises are gone to the winds and have strewed the ground in heaps. You have seen how those men behaved when the Germans were really gone. You have seen what union, what peace, what concord there has been! You have seen provinces gained by him who had lost provinces! Then also you have heard the compliments since lavished on the Germans. Twenty-four years ago the German was a perfidious enemy, now he is regarded with veneration. Oh, the world, how preverse it is! With certain modern nations, the bond of union is "hatred against the Lord and against His Christ."

Courage, then, and constancy, dear daughters, in the path which you are pursuing; give not way to doubt. The shafts of your enemies shall fall harmless on either side of you. God will be with you; God the Giver of all good things, He also who bringeth out of the treasury of His justice the scourges and the punishments. Oh yes, God will yet remember that parable of the prodigal, in which He is represented as a Father full of pity and of love. He will be mindful of you, and of me and of the whole Catholic Church; and lifting up his all-powerful arm, He will command the winds and the waves to cease, and to stop at the place He has marked for them; and will say, Let there be calm and there will be peace.

With these sentiments I bless you. Together with my benediction receive the expression of my thankfulness for the zeal with which you labor for the glory of God and the goods of souls. May this benediction send courage into your souls, may it reach into your household and there quell all discord and opposition; may it bring to your homes peace, prosperity and joy; may it be with you at the latest moment of your life; and from your dying lips may there go forth that last ejaculation: "Blessed be God; blessed in His mercy and in His justice, blessed for ever." And you shall bless him for ever when He shall have received you into the everlasting glory of paradise. *Benedictio Dei, etc.*

THE CHURCH IN THE UNITED STATES.

DIOCESE OF MILWAUKEE.

INCREASE OF CATHOLICITY.

DURING the Rt. Rev. Bishop Henni's recent absence from the city, he visited the following localities, dispensing in each place the blessings of our holy religion: On the 8th instant, in the church of St. Casimere, Manitowee county, he confirmed sixty-two persons; on the 9th, in the church of St. Boniface, at Manitowee, confirmed one hundred and ninety-two persons; on the 11th, in the church of St. Gregory, Nazianzen, in the village of Nazianzen, confirmed one hundred and twenty-nine; on the 12th, in St. Isadore's Church, at Meeme, confirmed one hundred and six; on the 13th, in the St. Joseph church, in the town of Herman, Sheboygan county, confirmed sixty-seven; on the 14th, in St. Wendelin's church, town of Centreville, Manitowee county, confirmed sixty-four; on the 16th, in St. Magdalen's church, Manitowee county, confirmed two hundred and twenty-three; on the 17th, in St. George's church, Wilson, confirmed eighty-five; on the 18th in St. Mary's Church, Cascade, confirmed one hundred and eighteen; on the 19th, in St. Michael's church, Mitchell, he confirmed one hundred and fourteen persons. Considering the frequency of the Rt. Rev. Bishop's visitations, this shows a wonderfully rapid increase of Catholics.—*Milwaukee Vindicator.*

DIOCESE OF CINCINNATI.

HIS GRACE ARCHBISHOP PURCELL ON SECRET SOCIETIES.

IN a notice of the Annual Commencement of St. Francis Xavier's College, at Mozart Hall, Cincinnati, our contemporary, the *Catholic Telegraph*, conducted with signal ability by Very Rev. Edward Purcell, V.G., and Rev. J. F. Callaghan, has the following:

After the distribution of premiums to those of the younger pupils, who had distinguished themselves during the year, the Archbishop congratulated the professors, the pupils and parents on the *healthy* condition of the College, and expressed the wish of all present that the existence of this nursery of virtue and learning cherished in the grateful remembrance of hundreds of Protestants as well as Catholics, who had profited by its moral and mental culture, might be perpetual and prosperous. In commenting upon the address of the young gentleman who delivered the valedictory treating of the dangers of secret societies, the Most Reverend Archbishop spoke eloquently and at considerable length upon the International pest, the eight hour movement, and the affiliation of the trades union with organizations dangerous alike to religion and society.

He deprecated, he said, all societies and organizations having for their end the engaging of the various classes in the community in conflict against each other, claiming that the interests of capital and labor were identical, and that he was no friend to a society which would needlessly cause differences between them. He had received a letter from a gentleman—a President of a Trade Union—and he was glad to find in that letter many ideas that he could commend and sympathize with; but in replying to that letter he had taken occasion to remind the gentleman that there must be some means by which these questions must be settled other than by the dictates of theorists. If these theorists can establish eight hours as a standard for a day's work, what is to prevent them from making six hours as the standard to-morrow, or four hours the next day, to the detriment of manfacturers, capitalists and the public generally.

At the inauguration of the Probasco Fountain he had taken occasion to make a classical allusion to a condition of things that once occurred in ancient Rome, which he repeated. Once upon a time the workers of Rome resolved that they would work no more, claiming that though they produced all the wealth, they were not enabled to enjoy the benefits of it. They repaired to a classical hill, and were firm in their resolve, while consternation sat upon the brow of the rich, until one of the workmen, more sensible than the rest, went among them and told them that their conduct reminded him of a strike that occurred between the members of the body and the stomach. The arms, legs and other members of the body resolved that they would not labor any more, as the stomach received all the food and nourishment, at the same time forgetting that the stomach converted the food into blood and chyle, and thus maintained the life of the whole body. Upon this representation the workmen returned to their labor contented, and this he hoped it would be in the present case. The Catholic Church had ever set her face against organizations having class interests at heart, and ever would.

DIOCESE OF PHILADELPHIA.

ORDINATIONS.

ON Tuesday morning, July 3d, Rt. Rev. J. F. Shanahan, D.D., Bishop of Harrisburg, conferred the Sacred Order of the Priesthood on Rev. Henry Augustine, for the Diocese of Philadelphia, and Rev. M. Power, for the Diocese of Harrisburg. The ceremony was performed at St. Vincent's Church, Germantown, where, on the same occasion several members of the Congregation of the Mission, whose names we were unable to obtain, were also elevated to the dignity of the Priesthood.—*Catholic Herald.*

DIOCESE OF NEW YORK.

ST. JOHN'S COLLEGE, FORDHAM.

THE twenty-seventh annual commencement of St. John's College was celebrated with great *éclat*. Among those present were His Grace Archbishop McCloskey, Bishop Persico, of Savannah; Bishop McNeirny, Coadjutor, of Albany; Very Rev. Dr. Starrs, Very Rev. Father Bapst, S.J. Father Preston, Chancellor of the Diocese; Father Hendon, St. Xavier's College; Dr. McGlynn, of St. Stephen's; Dr. Corrigan, Dr. Nilan, Dr. Donnelly, of St. Michael's; Fathers O'Donnell, O'Reilly, Brennan, Zimmer; District-Attorney A. S. Sullivan, and others; also, Rev. Joseph Shea, President, the Faculty, and other college officers. As soon as the Archbishop had taken his seat in front of the platform the exercises commenced. After the exercises and the distribution of prizes had been effected, His Grace Archbishop McCloskey spoke a few words of encouragement to the young men just starting in life. He charged them to act always with honor, and let their aim be high and noble. Success was not certain, but better failure while seeking success in a noble way than success too dearly bought by base means. At the close of the Archbishop's feeling remarks, the audience separated, and the faculty, graduates and invited guests proceeded to the large dining-hall of the college, where a bounteous collation had been spread.

COMMENCEMENT AT ST. FRANCIS XAVIER'S COLLEGE.

A LARGE and fashionable audience assembled in the hall of St. Francis Xavier's College, N. Y., on the occasion of the twenty-second annual commencement of that celebrated institution of learning. The heat was excessive, but the interest excited by the exercises made those present apparently oblivious of that disagreeable fact. The presence of his Grace het Archbishop gave dignity to the occasion, and the encomiums he passed upon the institution, its professors and students, were as gratifying as they were deserved. We have never seen a more brilliant commencement, whether we regard the array of visitors or the quality of the exercises, and we have never, at any commencement, seen a more attentive audience, one that more keenly appreciated or more enthusiastically applauded the points made by the graduates in their eloquent orations. These orations, three in number, were delivered by Mr. John F. X. O'Connor, Mr. Francis H. Wall and Mr. Michael Cremins. The theme of the first was the "Law of Respect," of the second "Social Discord," of the third "Education." The essays, which were admirably delivered, were vigorous in style, and showed unmistakable evidence of thought and study. The address to the graduates was made by the Rev. Fr. J. J. Moriarty, of the class of 1861. At its close his Grace the Archbishop made a brief speech, expressing the pleasure he derived from the exercises.

Medals were awarded and degrees conferred on the following gentlemen: Post-graduate course — Gold medal for superior success, Michael McSwiggan; donor, Rev. Thomas S. Preston. Graduating class — Gold medal for Evidences of Religion, Francis H. Wall; donor, Rev. Michael Callaghan, class of 1865. Silver medal for Mental Philosophy, Francis H. Wall; silver medal for Physics and Mathematics, John F. X. O'Connor. Undergraduate course—Gold medal for the best Latin and English composition in the three classes of the undergraduates, Joseph H. Hoey; donor, Mr. John Kelly.

The medals for proficiency were awarded as follows: Joseph L. Hoey, Class of Rhetoric; John T. Newton, Belles Lettres; John F. Higgins, Classics.

The prize of honor was awarded to Richard V. O'Connell, of the Class of Classics, who was examined, at his own request, in the entire Æneid.

DIOCESE OF BALTIMORE.

GEORGETOWN COMMENCEMENT.

GEORGETOWN College was thronged on the occasion of the commencement. The hall was crowded, as usual, on such occasions, ladies making up the greater portion of the auditory. The District of Columbia, all portions of the United States, and several of the adjacent Spanish-American countries were represented. Among the persons of note present were Governor Cooke and Rev. Mr. Curtis, late Rector of Mount Calvary Protestant Episcopal Church. The Rev. Father Early, S. J., presided with characteristic urbanity. The subjoined notice of the interesting event appears in the Georgetown (D. C.) *Courier:*

A creditable English poem, by Joseph E. Washington, of Tennessee, entitled "Columbus in Chains," was recited by J. Harold Jenkins, of Maryland. "Woman's Rights," by G. Ernest Hamilton, of Maryland, was a scholarly appeal on behalf of the fireside. "Home," he said, "makes the man, and the mother makes home." The address was frequently applauded. Just as he concluded the venerable Father McElroy, the patriarch among American priests, advanced up the aisle. He was received by a general clapping of hands, which was continued until he reached his seat. "The Roman Sentinel," a rhymed word picture of the fall of Pompeii and the death of the sentinel at its gate, by Jacob D. Arnold, of Baltimore, was much applauded. He was followed by a declamation, "Parrhasius.' George W. Douglas, of the District of Columbia, paid, in verse, a beautiful and appropriate tribute to the Jesuit Missionary that fell amid his flock at Narantsauk. A philosophical and esthetical discourse on "The Beautiful," by A. W. Madigan, ot Maine, claimed the attention of the auditory for some time. The President then announced the degrees. That of Doctor of Law was conferred on Mr. Justice Miller, of the United States Supreme Court; Hon. Eugene Casserly, California; Hon. J. Hubley Ashton, of Washington, D. C.; Richard H. Clarke, of New York. The degree of Master of Arts was conferred on William Beresford Carr, Louisiana; Hugh C. Williamson, Louisiana; William F. Quicksall, District of Columbia; Eugene D. F. Brady, Delaware; J. Jackson McElmell, Pennsylvania; John J. Major, District of Columbia. The degree of Bachelor of Arts was conferred on Warren P. Chism, Louisiana; Francis A. Cunningham, Pennsylvania; Charles A. Elliot, District of Columbia; John H. Galligan, Massachusetts; G. Ernest Hamilton, Maryland; James M. Healey, Pennsylvania; Albert W. Madigan, Maine; Bernard Oppenheimer, Maryland; Charles B. Ray, Louisiana; John R. Ross, Maryland; Lawrenoe J. O'Toole and James A. Murphy, Massachusetts. An appropriate valedictory by F. A. Cunningham, of Philadelphia, followed, after which a large number of premiums were delivered, Gov. Cooke, of the District, officiating in the award. In the senior classes of rational philosophy, natural philosophy, and chemistry, the three medals were won by Francis A. Cunningham, of Pennsylvania. In the senior class of rhetoric, the medal was awarded to Joseph E. Washington, of Tennessee, who also won the gold cross for elocution. At the close of the distribution, Gov. Cooke, in a short address, expressed the pleasure which the occasion had given him, and urged the graduates to a practical use of their acquirements.

ORDINATION AT ST. MARY'S SEMINARY.

ORDINATIONS were held in the chapel of the Seminary of St. Sulpice, by the Right Rev. James Gibbons, D. D., Vicar-Apostolic of North Carolina and Administrator of Richmond, as follows:

On the 25th of June, the *Holy Tonsure* was conferred on Michael Reilly and Stephen A. Beytagh, of Savannah; James M. O'Brien, of Portland; P. F. Callery and P. McGlinchy, of Springfield; Thomas McNamara, of Newark; Thomas Mackin, Michael Byrne, and John F. Power, of Chicago; Ed. J. Cleary and Richard Foley, of Brooklyn; Ed. L. Coughlan and Ed. J. Murphy, of Boston.

Minor Orders were received by Michael Reilly; P. F. Callery, Maurice J. Dorney and Denis Hayes, of Chicago; James M. O'Brien, Thomas McNamar, W. E. Kelly and Michael Gilligan, of Boston; John T. O'Donohoe, of Springfield; Charles Reilly, of Brooklyn.

Subdeaconship was received by Michael Reilly, Richard Donnelly, Hugh R. O'Donnell and Bernard O'Regan, of Boston; John Baxter, John J. Amman and James E. Bobier, of Brooklyn; Ed. P. McCourt, of Springfield; Felix McGuckin, of Scranton; P. F. Callery, Michael Forhan, of Chicago.

On the 26th, *Deaconship* was received by M. Reilly, Rich'd Donnelly, John Baxter, J. J. Amman, E. P. McCourt, J. E. Bobier, H. R. O'Donnell, B. O'Regan, P. F. Callery, M. Forhan, Francis O'Connor, of Chicago.

On the 30th, were raised to *Holy Priesthood* Rev. M. Reilly, R. Donnelly, J. J. Amman, James S. Duffy, of Brooklyn; E. P. McCourt, J. E. Bobier, P. F. Callery, F. O'Connor.—*Catholic Mirror* (Baltimore).

ORDINATIONS AT WOODSTOCK COLLEGE.

ON Thursday morning, June 27th, at the Scholasticate of the Society of Jesus, at Woodstock, Howard Co., Md., the Rt. Rev. Bishop Gibbons conferred the order of subdeaconship on Messrs. Michael Costin, John Treanor, Michael Flynn, Thodore French, Peter Fitzpatrick, Edward McGurk, John Morgan, Joseph Isolabella, Hugh Langlois and Pedro Barcelo, of the Society of Jesus. On Friday morning, the same gentlemen were raised to the deaconship, and on Saturday, Feast of Sts. Peter and Paul, they were ordained priests together with the Rev. Edward Hamon, S. J.

On the same occasion, Mr. Dennis J. O'Connor, of St. Mary's Seminary, Baltimore, received the tonsure.

Bishop Gibbons left on Sunday morning, shortly after the ordinations, for Baltimore, to ordain several gentlemen at St. Mary's Seminary, on Sunday morning, the 30th inst.

A. M. PARESCE, S. J.

LOYOLA COLLEGE.

ON Wednesday evening, June 26th, the basement of St. Ignatius' Church, Calvert Street, Baltimore, presented an animated appearance. The twentieth annual Commencement of Loyola College then took place, before a large audience of ladies and gentlemen. The hall was arranged in the same manner as at former exhibitions. A spacious platform was erected at the upper end of the room, on which the students occupied seats. The costly premiums, about to be distributed to successful pupils, were arranged on a number of large tables on the stage, and consisted of gold medals, books, etc. The Rev. Stephen A. Kelly, S. J., President, Rev. John B. Mullaly, S. J. Vice-President, and Prefect of Studies, together with other clergymen, were seated on the platform, and a fine band, stationed near the door, discoursed some very agreeable music at intervals during the performances. The programme comprised prose and poetical pieces, which were severally well delivered and loudly applauded.—*Catholic Mirror* (Baltimore).

DIOCESE OF WILMINGTON.

RT. REV. THOMAS A. BECKER, D.D. Bishop of Wilmington, sailed from Baltimore, by the German Lloyd Steamer, *Ohio*, for Bremen, on the 3d instant. The Rt. Rev. Bishop intends, during his absence, to visit Paris, Vienna, Florence, and the Eternal City. He goes to Rome to pay his first visit to the Holy Father since his consecration as Bishop of Wilmington.—*Catholic Herald.*

DIOCESE OF SANTA FE.

CATHOLICITY IN NEW MEXICO.

A CORRESPONDENT of the Cincinnati *Catholic Telegraph*, writing from Albuquerque, New Mexico, under date of June 15, says:

Our diocese is still under the spiritual charge of that worthy ecclesiastic, Right Rev. John B. Lamy, with Very Rev. Father Eguillon as his Vicar General. The schools of the Sisters of Loretto, the Sisters of Charity and the Christian Brothers still continue prosperous. In Albuquerque, which parish comprises many minor places or towns, the Jesuit Fathers have direction in church matters. Rev. Donato M. Gasparri is parish priest, assisted by his worthy associates of the Society of Jesus, the Rev. Fathers Persone, Tomassini, Puito, Ferrari, Fede and Tromby. There are also a number of Brothers of the same society resident in this plaza. During the past Spring, the Fathers made many improvements in the church residence and gardens, and are constantly engaged in good works.

During the past week, the Feast of St. Felipe de Neri, the patron Saint of Albuquerque, was celebrated here with a *gusto* and *eclat* far ahead of any thing known in New Mexico, during these many years. On the eve of the day

of San Felipe there was a large equestrian procession of the principal citizens, bearing banners, and clothed in regalia, and escorting the image of the Saint, which, surrounded by a bevy of beautiful young ladies of the plaza, was borne on a triumphal car tastefully decorated. These young ladies, as also a number of youths who were conveyed in a car similarly decorated, gave zest to the occasion by some excellent music under the leadership of Padre Persone. On the next day there were imposing services in the church, and an immense procession, both pedestrian and equestrian, most of the ladies and boys being appropriately adorned and bearing banners. On each of the three evenings, the town was brilliantly illuminated with Chinese lanterns, bonfires, etc., and there was a grand fusilade of fireworks. Taken for all in all, the occasion was one that will be long remembered by those participating. Besides our own worthy padres, there were present Revs. Faure and Rolly of Bernalille, Brune of Isletta, Ralliere of Rome, Paulet of Belen, and Lestra of Cebolleta.

THE CHURCH IN ENGLAND.

DIOCESE OF LIVERPOOL.

FATHER HARPER, S. J., ON EDUCATION.

VERY recently the Rev. Father Harper, one of the preachers of the Jesuit Order, made an appeal at the last Mass at the Pro-Cathedral, Copperas-hill, Liverpool, in aid of the funds of the schools of the Christian Brothers. He said there was now a crisis in the great question of education. Private judgment had turned dogmatic, and the advocates of religious liberty, now that they found that it would not answer their purpose, were turning into advocates of religious persecution. The Church said to the State, "Give to God the things that belong to God." He knew, however, the difficuties of the matter. He knew that those prevalent religious dissentions made it hard work for the statesman not to infringe upon liberty of conscience, and at the same time not to deprive the young children of the Republic of being trained under the light of God's presence. There might be others, pretending to be Christians, who, for fear other sects might gather a five-pound note, which they themselves could not grasp, would rather have the name of God blotted out of the school-room, and the crucifix torn from the walls, but one thing he must say—that the Catholic Church would maintain Her rights, and suffer, if need be, persecution, and all that the malice of men could invent, rather than give up the custody and education of Her own children. They would have them in Peter's Barque—that was their standpoint. Though princes might stand up and take counsel together against the Lord, Catholics would stand to that. The crisis was now coming on, and every Catholic should buckle on his armor. It was not a time for indulgence in luxury or sloth. The tempest was already rumbling on the horizon. They must be armed, not with the weapons of the world, but with the armor of grace. It might be that, in the Divine Providence, the storm would be dissipated; or might be that the plague—or as it was called in the euphuism of the age, secular education—might be forced upon them. But they would never surrender their Catholic children; and Catholics must prepare the spiritual teachers for the contest by enabling them to make themselves independent of the State and of everything that the State could offer. That must be done; and he would ask them to begin that day. The schools connected with the mission required funds; and if, indeed, State aid must eventually be abandoned, because it was necessary to obey God rather than man, the managers in the present condition of things would be unprepared for the struggle. The aid of the people was indespensible if the priests were not to be unprepared for the fatal duel. Let their offerings, therefore, be liberal. A sixpence was oftentimes more acceptable than a ten-pound note. It was the stamp of the Cross upon the gift which recommended it in the sight of the Most High.—*Liverpool Albion.*

THE CHURCH IN IRELAND.

DIOCESE OF DUBLIN.

PASTORAL OF HIS EMINENCE THE CARDINAL ARCHBISHOP.

ON Sunday, the following Pastoral, from the Cardinal Archbishop, was read in the several churches and chapels. It is addressed to the clergy of the Diocese of Dublin, Secular and Regular:

Very Reverend Brethren: It is always a pleasing duty to announce the approach of the Festival of the glorious Apostles St. Peter and St. Paul, and to call on the Faithful of this Diocese, ever anxious for the performance of good works, to celebrate it with heartfelt devotion. Every year, on this occasion, we should call to mind the virtues, the labors and the sufferings of those heralds of the Gospel, who, on the same day, laid down their lives and shed their blood for Christ. It is, also, our duty to meditate, in a special manner, on the dignity, the powers and the privileges conferred by the Redeemer on St. Peter. To this great Prince of the Apostles, all Catholics must feel that they are bound, by the sweetest ties of gratitude, and that they owe Him the profoundest respect and veneration. To His guidance and protection we have been committed in the all-important matter of our eternal salvation. On Him, Christ built His Church as on the solid foundation, against which the gates of Hell shall never prevail. To Him, He gave the Divine commission to feed His lambs and sheep, and the important charge to watch over, to correct, and to bring back his brethren—should they wander away from the paths of truth. St. Peter still discharges these duties, acting and living in the persons of his venerable successors—the inheritors of his dignity and authority. Through them he still continues to confirm or correct the brethren, and he is always at the helm of the mystical boat of the Church, steering it safely through every storm. When, carried away by the pride of his heart, Nestorius assailed the dignity of the mother of God, and pretended that there was two persons, a Divine and a human one, in our Lord, thus showing, as St. John says, "dissolving Jesus, that he was not of God." St. Celestine raised his voice against these fatal errors, and condemned them; and his censures and anathemas were received by the Fathers of the Council of Ephesus with as much respect as if they had been pronounced by St. Peter himself. The condemnation of Eutyches was received with similar feelings by the great Synod of Chalcedon, and when the letter of St. Leo the great, condemning that obstinate heretic, had been read, all the Fathers cried out that Peter had spoken through St. Leo, *Petrus per Leonem locutus est*, thus giving us a convincing proof of the universal belief of the primacy of St. Peter in these remote ages of the Church. Living at the time of the Councils of Ephesus and Chalcedon, we are not to be surprised that St. Patrick was devotedly attached to the Holy See, and that he transmitted to his children, as their best inheritance, a sincere spirit of obedience to the successors of St. Peter, and of filial attachment to Christ's Vicar on earth. An ancient canon, enacted by St. Patrick, provides "that, should any grave controversies arise in this island, they shall be referred to the Apostolic See." This canon was always acted on in Ireland, and the famous controversy, regarding the time of celebrating Easter, was decided in conformity with it by an appeal to Rome. We have letters of the learned St. Cummian upon the paschal question, written about the year 634, in which he founds his arguments upon the authority of the Pope. When his opponents objected to him, the teaching of some holy Irishman who had defended a discipline contrary to that of the Universal Church, St. Cummian, adopting the words of a holy Father, says: "An old authority, says St. Jerome, rises up against me. In the meantime, I shout out, whosoever is joined to the Chair of St. Peter, with him will I be—(Apud Usher, Syl. Epist. p. 20). The ancient liturgy of Ireland proclaims, in a similar way, the great power of St. Peter. In the celebrated Missal of St. Columbanus, in the Mass of the Chair of St. Peter, that Apostle is said to have received all "authority over both Jews and Gentiles," and his are declared to be "the keys of Heaven, the dignity of the Pontifical Chair; so great a power that what he binds, none can loosen; and what he looses, shall be loosed, also, in Heaven; a throne of exalted dignity, where he shall sit in judgment on all the nations of the earth." The Collect of the Mass is still more explicit: "O God! Who, on this day (it says) didst give to St. Peter, after Thyself, the lordship of the whole Church, we humbly pray Thee, that as Thou didst constitute him pastor for the safety of the flock, and that Thy sheep might be preserved from error, so now Thou mayest save us through his intercessions." From these quotations, it is evident that our ancient and venerable Church never raised the standard of rebellion against the Holy See, and had nothing in common with modern Protestantism—though some recent writers and lecturers, shutting their eyes against the known truth, have had the hardihood to pretend that the heresies of Luther and Calvin were preached by St. Patrick and his disciples in this Island of Saints. Not a shadow of foundation is there for such assertions. On the contrary, all the canons of our Church, its liturgy, its discipline, the lives of our Saints, the continual pilgrimages to Rome, and other practices of our forefathers, the labors and preaching of our missionaries in the Pagan lands, which they placed in communion with Rome, all afford the strongest proof that Ireland, from the earliest ages, was most closely connected with the Apostolic See, and was ever guided by its authority in all questions of doctrine and ecclesiastical discipline. Our great countryman, St. Columbanus, writing about the year 600 of our era, was able to state that there was no Jew, no schismatic, and no heretic in Ireland. Unhappily, we can not make a similar assertion in our days, but we may boast that our poor country, more fortunate in preserving the faith, has been less ravaged by heresy and infidelity than most other kingdoms. Undoubtedly, this privilege is to be attributed to our continued obedience and attachment to the great centre of unity. In their difficulties, and doubts, and troubles, the Catholics of Ireland, have always turned to St. Peter, and the influence of the words of the Fisherman of Galilee, has ever brought peace and consolation to their hearts, banishing heresy, putting an end to schism, dissipating every fear, calming every anxiety, and filling them with peace and joy of the Holy Spirit. How different, alas, is the condition of those among us who have separated themselves from the true Church; how sad is their unhappy state! Poor wanderers! they are tossed to and fro on the dark abyss of doubt and speculation by every wind of doctrine; with no guide but an erring judgment; no directing light but meteors that seduce them to destruction; no principle of union, except an inveterate hatred of the one, true Church, the spouse of Jesus Christ. Oh! that they may retrace their steps and take refuge in the ark of salvation; place themselves under the guidance of the successors of the Prince of the Apostles, so that there may be but one fold and one Shepherd. The exercise of the authority of St. Peter was never more necessary than at present, to preserve us from the contagion of error, and from corrupting and dangerous doctrines. Indeed, the time appears to have come described by that Apostle where he says, "There shall be among you, lying teachers who shall bring in sects of perdition, and deny the Lord who bought them; bringing upon themselves swift destruction; and many shall follow their riotousness, through whom the way of truth shall be evil spoken of, and through covetousness shall they, with feigned words, make merchandise of you. Whose judgment of a long time lingereth not, and their perdition slumbereth not. (2 Pet. ii. 1). How many instances, indeed, could we not quote of lying teachers, who deny our Divine Lord, and bring in sects of perdition! What efforts are made to promote Atheism, Pantheism, Socialism, Communism and every opinion hostile to religion and destructive of human society? Even a Protestant bishop assails the inspiration and veracity of the Scriptures, whilst professors of Trinity College, in our own city, reject the doctrine clearly laid down in the Gospel, that the wicked shall be punished with eternal torments, because forsooth, in their opinion, which is to be preferred to the Gospel, that doctrine jars with the civilization of the nineteenth century.

To show the spirit of the present day, and its tendency to error, I may add, that latterly, such men as Marat, Danton, Robespierre, Milton, Cromwell and other regicides—men who abused the great talents given to them by God—men of degraded morals, who rejected every principle of the true faith—have been publicly eulogized, compared with the Saints of God, and proposed to the world for imitation. Our Holy Father, Pope Pius IX has not been indifferent to this state of things. Since the first days of his Pontificate he has not ceased to raise his warning voice against the progress of error; and he has, frequently, exercised the authority inherited from St. Peter, in condemning anti-religious systems and the many pestiferous opinions circulated in our days—opinions which strike at the foundations of the true Church, and imperil the existence of civil society. The great Vatican Council convoked in 1869, contributing to carry on this war against impiety, has removed these anathemas against the various systems of error that have sprung up in modern times, and to provide a safe guard against them for the future. It has defined the infallibility of the Roman Pontiff in the following memorable words:

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, with the approbation of the Sacred Council, we teach and define it to be a dogma Divinely revealed, that when the Roman Pontiff speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of His Supreme Apostolic authority, He defines that a doctrine regarding faith or morals is to be held by the Universal Church—He enjoys, by the Divine assistance promised to Him in Blessed Peter, that infallibility with which the Divine Redeemer willed His Church to be endowed in defining a doctrine regarding faith and morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But, if any one—which may God avert—presume to contradict this, our definition, let him be anathema.

In accordance with this decree of the bishops of the world united with their Supreme Head on earth, we are now obliged to hold, as a dogma of our Religion, the doctrine which we previously believed to belong to the sacred deposit of the faith committed to the Church by her Divine Founder; that is, that the Vicar of Christ is infallible in matters of faith and morals, when He speaks *ex cathedra*, and requires the Universal Church to embrace the doctrines He defines. What a happiness for Catholics to have an infallible guide to direct their steps through the darkness of this world! They should be most thankful to God for this favor, and endeavor to show their gratitude by listening, with veneration, to the words of the Divinely constituted authority, and always firmly adhering to the decision of Christ's Vicar on earth.

I now conclude this letter by recommending to your generosity the collection to be made on Sunday, 30th June, in aid of the Association of St. Peter's Pence. You are all aware that his Holiness has been stripped of the inheritance with which the piety of past ages had enriched his predecessors, in order to enable them to maintain the independence of the Church, and to provide for its administration, and that he is now a prisoner in the hands of his enemies. In the midst of such trials and persecutions, the Pope has never ceased to defend our holy Religion, and to uphold all its rights, and, at the same time, he has displayed the noblest virtues, patience, humility, constancy, firmness, courage and charity, so that all Catholics have reason to thank God for having given them such a Pontiff in those difficult times, whilst his enemies have been obliged to admire and extol him. As long as the Pope is in difficulties, it is the interest and the duty of all Catholics to assist him; and, indeed, within the last few years, the Catholics of almost every country, have made great exertions with a view of providing for the wants of his Holiness, thus giving a proof of their faith in the supremacy of St. Peter, and of their love for their spiritual Father. The Catholics of this diocese, in their poverty, have not yielded even to those who were richer and more powerful in their sacrifices and generosity. I trust that this year they will manifest the same spirit as for the past, and that they will show their love and their reverence for the Vicar of Christ, the Successor of St. Peter, their spiritual Guide and Father, by administering to his wants and supplying him with the means of discharging the onerous duties committed to him by Christ for the welfare of our souls, and of preserving and defending the rights and liberty of the Catholic Church. Wishing you and your flocks every blessing in Jesus Christ, I remain your devoted servant,

† PAUL CARD CULLEN.

Correspondence.

OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, June 29th, 1872.

VISIBLY the hand of God is punishing the enemies of Pius IX. The very best generals in the Italian army have been struck down, one after another, and now the deputies are summoned to give an account of their actions. Three, in the course of a few days, have met with sudden death: but the last deserves a special mention. His name is "Ugdalena," once a priest, doctor of divinity and of canon law, professor of ecclesiastical history and monsignore. This man, of distinguished talents, allowed himself to be led astray, in 1860, by Garibaldi, who made him Minister of Public Instruction and of Public Worship in Sicily. He was, soon after, elected as Deputy to represent Palermo, and a Professorship's chair was given him by Lanza, to declare, in the very heart of Catholicism, his infamous doctrines to all the world. Memorable are the words he uttered a few days before his own death, which was as sudden as it was most painful. "I trust," he said, speaking of the Pope recognizing the Italian revolution, "that I shall not die before I see realized this dream of my whole life." And in very truth he, one personage in this very foolish dream, has already passed away. The really-alarming and terror-striking particulars of his death have impressed a dread and fear into the minds of his colleagues that is beyond conception. They are now hastening on in their work so as to break up before the very warm weather comes on, imagining thereby to be able to escape the vengeance of God. Last Sunday they had two sittings, and the work is hurried over. The same alarm has taken possession of the Senate.

Leghorn has been the scene of bloodshed for three continual days, the mob trying to do summary justice to the whole body of police for a savage deed that one of them was guilty of. A gensd'armes had, in a fit of passion, shot a soldier, and this set the whole of Leghorn in convulsions. However, I have been assured that the the people used that as a pretext for wreaking their vengeance on the Government that is beginning to overturn the populations. Over two hundred have been imprisoned, and several deaths are reported.

The persecution in Germany is on the increase. Prince Bismarck is plotting the entire destruction of the Catholics, clergy and laity. His last utterances are really alarming, and show forth the true Satanic hatred that he bears toward the Church, that in Germany and Italy is to withstand a fearful persecution. "Let no one, be he priest, bishop or Pope, dare, in the name of God, oppose the State; for most assuredly we shall unmask this false God, and wreak our just vengeance on those who thus falsely make use of the name of the Most High God." Cardinal Hohenlohe has been writing again to his Holiness, but what the purport of this correspondence may be is not for me to say. No harm, however, can come from telling you that Prince Bismarck is endeavoring to have a veto in the election of a new Pope. Under the ridiculous pretence that the Emperor William has inherited all the rights and privileges of the past Holy and Roman Empire he (Prince Bismarck) is putting forth this most ridiculous claim to the lost inheritance of a dead man. Of course, I need hardly say, that he (Prince Bismarck) is inciting Victor Emmanuel and the King of Spain to claim the same privilege, and thus establish the right to interfere in the election of a new Pope in the next conclave. I am told, however, that Pius IX is likely to arrange all this in a satisfactory manner before God should call him from this world. And all this came out by a foolish report that the Italian news-mongers sent abroad, viz: that his Holiness was very sick. Then our enemies began bragging about their future doings, and thus, unawares, they have put us in possession of all their schemes and plans for bringing about a schism in the Church after the demise of the present ruliing Pontiff.

The most shocking crimes are daily taking place at Rome, such as we never beheld under the wise and paternal rule of the Holy Father. One man is stabbed with one stroke of the *stiletto;* two brothers are found dead after a fearful struggle together. Men and women are fished out of the Tiber waters, where either the hand of crime or some act of desperation has plunged them in. Robberies, too, are getting so common that no sensible person would dare to venture out at night, except in the most populous portions of the city, where the *gens d'armes* are seen parading the street. This is the order that the Robber King boastingly promised he would bestow upon the Roman population!

The last news we have from Spain confirms, to the letter, all I previously said to you on the subject before. The reported peace made at "Amorevieta" has turned out to be another invention of King Amadeo's Government for the sake of propping his tottering throne. No less than three millions of francs, equivalent to four hundred thousand dollars, have been spent, in order to cause a split in the ranks of the legitimate Sovereign, Charles VII, but it has turned out to be a regular failure. Those wretched individuals, I fear, who were induced to receive the blasted gold of Amadeo, have either been shot, or else have betaken themselves to enjoy the ill-gotten wealth of their treachery. Serrano, the infamous general, seems uncertain whether to carry on the Government any longer, for the Red Republicans are preparing for a rise at Madrid itself. That Amadeo can remain much longer in Spain is very doubtful, indeed, unless he is anxious to lose his life as did Maximilian in Mexico. The Catholic movement, then, is progressing most favorably, though, as I have said before, the real enemy we need fear is the Red Republican party. That, I am told, is pretty strong in the midland provinces. But from what I have been able to learn from reliable sources, the Red Republicans are decidedly in a minority compared with the rest of the population that is still Catholic to the back bone. And these Catholic population having fallen under the same regime of the so-called liberals that has been doing us so much mischief, even here in Italy, is not likely to let go any chance of asserting their just rights, when the moment of contest should arrive. The head-quarters of King Charles VII is still at Arduna, though he seems to be moving in other directions. They say that wherever he goes he inspires the populations with the most burning enthusiasm for his just cause, and always leaves money and and arms to his followers who, as a general rule, are to hold themselves in readiness when called upon by his generals. The influence of the Carlist party is wide spread, and the richest and best educated portion of the population is with the King. I will say nothing of the names of the people whose instincts lead them, naturally, to side with him who boasts to call himself a Catholic, and on whose banner shines visibly the name of GOD.

A very old man, well known for being a miser, kept, nevertheless, a maid-servant, in his garret, in Florence, where a lottery was to come off for various large sums of money, the least of which was $60,000. As chance would have it, this servant had taken a number, and the number had won $100,000, but she had sold the number two weeks before it came off. This fact, the miserly old man knew not, though he had, unawares to the servant, discovered in her box the lottery ticket. Imagine, therefore, the surprise of the poor female who is offered marriage by this decrepit old man, one morning, without the usual civilities of complimentary salutations. But, imagine the much greater surprise of the old man who, returning from the church with his newly acquired bride, finds to his unutterable sorrow, that the ticket had been sold, and sold he was, too, for though he did all in his might to get rid of his burden, he had, nevertheless, to give her a very handsome portion of his worth, so long and carefully stored up in his garret! I could add some more amusing anecdotes, but, if they were published, I should cut a very miserable figure, so I prefer to keep them to myself.

THERE are said to be in Switzerland, 1,556,000 Protestants, against 1,084,655 Catholics. The Catholics have gained so rapidly even at Geneva, the old cradle of Calvinism, that they now number in that canton no less than 47,857, against 43,606 Protestants.

YOU are solicitous about the coming year. My brother, where do you find courage to endure the idea of living so long?

The Catholic Guardian.

F. DILLON EAGAN, Proprietor and Editor.
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week.	JULY.	Office.	Color.
21	Su	9th Sunday after Pentecost. 9 less. and com. of St. Praxedes in L. and M. Vesp. of foll. com. of Sund.	s. d.	G.
22	Mo	St. Mary Magdalen. 2 Vesp from ch. of foll. and com. of prec. and St. Laborius, B. C.	s. d.	W.
23	Tu	St. Apollinaris, B. M. Com. of St. Laborius, B. C., in L. and M. In 2 Vesp. com. of St. Christina, M.	d.	R.
24	We	(*Vigil of St. James.*) Com. of St. Christina, M., in L. and M. Vesp. of foll.	Vig	P.
25	Th	St. James, Ap. In 2 Vesp. com. of foll.	d.cl	R.
26	Fr	St. Anne, Mother B. V. M. In 2 Vesp. com. of foll. and St. Pantaleon, M.	d. m	W.
27	Sa	Immaculate Conception. Com. of St. Pantaleon, in L. and M. Vesp. from ch. of Sund.	s. d.	W.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter of Pope Pius IX, in* 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—*Encyclical of Pope Pius IX, in* 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JULY 20, 1872.

THE CHARITY AND COMMUNION OF THE CATHOLIC CHURCH.

HAD history failed to record the sacrilegious treason of despotic monarchies, we might, in view of the expulsion of the Religious Orders from Central America, be inclined to swell the cry so popular in England during the civil conflict in this country, that ingratitude is the besetting sin of Republics. While, however, Catholic citizens of every nationality sorrow for the sacrilegious outrages that have stained with indelible shame the Government rather than the people of a neighboring so-called Republic, it should not be forgotten that, under regal rule in Europe, crimes have been committed by crowned heads of ancient Sovereign States, not less horrible than those which have taken place, within a recent period, in Guatemala. It would, we think, be absurd to maintain that POMBAL and CHOISEUL, the ministers of gilded absolutism in Portugal and France, whose unscrupulous arts brought about the suppression of the Society of JESUS, are less criminal than the comparatively obscure and brutal GRENADO and the ruffianly RUFINO BARRIOS; nor can it be denied that the slavish satellites of Satanic statecraft of to-day in Central America, as well as in Spain and Italy, alike find their types in the Jansenistic advisers of the Most Christian and the Most Faithful Houses of BOURBON and BRAGANZA, at a former era of French and Portuguese history. In Guatemala, the Dominican, Capuchin and Jesuit exiles periled their very lives during the terrible epidemic that ravaged that country in 1857. Throughout the memorable pestilential visitation that scourged Marseilles, in France, the heroism of the Jesuit Fathers, hymned by the muse of ALEXANDER POPE, a witness of their sublime devotion, was worthy of their Holy Founder, the dauntless Knight of Pampeluna, whose sword and all his splendid dreams of earthly ambition, were freely offered up at the shrine of Our Blessed Lady of MONTSERRAT. For their imperishable services on every battle-field during the Franco-Prussian war, the sons of St. IGNATIUS have been martyred in France, and treated as felons of the vilest stamp in Germany. And in Central America, according to the exiled Guardian and Commissary-General of the Capuchin Mission at Antigua, they were the very first victims of the infernal fury of rampant Atheism. It was to no purpose, we learn upon the authority of the excellent son of St. FRANCIS—himself a friendly rival of the sons of St. IGNATIUS in the field of missionary effort—that twenty thousand citizens of the capital of Guatemala signed an earnest protest against the arbitrary and despotic robbery and banishment of the Jesuit Fathers who had founded a noble college, and "who, for twenty years, had been laboring in "the pulpit and schools for the cause of public "morality and education." In the Old World and in the New, the first blow of the Janissaries of the Evil One is aimed at the Society of JESUS. It has been so from the days of the blood-stained daughter of the TUDORS in England, and the vile scions of BOURBONS and BRAGANZAS in France, Spain and Portugal, to the era of the HOHENZOLLERNS in newly-fashioned Imperial Germany. Certain sects — the most deadly that Christianity has ever known in modern times, and acting under the immediate inspiration of the Devil — have striven hard against the Society of JESUS; — the Jansenists, or hideous *Convulsionnaires* of Port Royal, the writers in the *Encyclopédie* and followers of VOLTAIRE, the demon-worshipers of MAZZINI'S school, and the disciples of DOLLINGER.

In Ireland, the darkest passages that record the nation's bloody travail, in the agony of the penal laws, are silvered, so to speak, with the Apostolic zeal and fair humanities of the Society of JESUS. It was not until the defeat at Clontibret, in 1595, of Sir JOHN NORREYS, the greatest of ELIZABETH'S generals, by O'NEILL, Earl of TYRONE, and the subsequent Irish victory of Benburb, that two Jesuit Fathers were despatched by Father AQUAVIVA, General of the Society, to Ireland. The elder of them was Father JAMES ARCHER, a native of Kilkenny, who, according to JOUVANCY, in his *History of the Society of Jesus*, joined the Society at Rome on the 25th of May, 1581, in the thirtieth year of his age. His fellow-misionary was Father HENRY FITZSIMON, S. J. Father ARCHER had been confessor to the Archduke of Austria, and Rector of the University of Salamanca in Spain. In 1596, we read in an interesting Memoir of Father FITZSIMON, in the *Irish Ecclesiastical Record*, a Spanish vessel brought arms and ammunition to O'DONNELL, Prince of TYRCONNELL, who entertained the envoys of the King of SPAIN, with great hospitality, and presented them with rich presents. In the same vessel arrived the Irish Jesuit Fathers with the special sanction of their illustrious General, Father AQUAVIVA. In a future article we propose to speak more fully of their career in Ireland.

It is painful to trace the spiritual decline and fall of the countries wherein the Jesuits have been persecuted. Compare Ireland with Portugal. Ireland, whose glorious hierarchy and priesthood are worthy of the ancient sanctity of the Island of Saints, and whose faithful children have ever regarded, with deep affection and reverence, the sons of St. IGNATIUS, as well as the sons of St. DOMINIC, St. FRANCIS, St. TERESA and St. AUGUSTIN, bids fair to realize, within our own time, the bright anticipations of the illustrious English converts, Archbishop MANNING and Dr. NEWMAN. Portugal, on the other hand, cursed with a Schismatic Dependency in Asia, suffers from the ulcer of Masonry and secret societies. The illustrious Bishop DOYLE, who was a student of the once-renowned University of Coimbra, in Portugal, has, in colors that will never fade, painted Lusitanian degeneracy. With touch as faithful, Archbishop TROY, of the Order of St. DOMINIC, who selected as his coadjutor in the See of Dublin, a saintly student of Salamanca, the Angelic Doctor of the Irish Church, Archbishop MURRAY, has told us, in his Diary written during his journey from Rome to Paris, in 1777, how Jansenism, in its fellest aspect, tainted the Church of France after the suppression of the Society of JESUS.

In the classic shades of Santa CLARA, the noble seat of learning, under the management of the Society of JESUS, some twenty exiled Capuchin Fathers of the Order of St. FRANCIS have, after terrible hardship, found a refuge from the storms of Infidel persecution. In this city, some eighteen Fathers of the Orders in question are, we understand, the recipients of the hospitalities of various Religious communities. It is fitting that, in the dark hour of adversity, the abounding charity and fraternal communion of the priesthood of GOD should be so sublimely illustrated. The spirit of generous feeling and of fraternal love and sympathy, that has been manifested in behalf of the victims of brutal oppression, by the secular and regular clergy of this Diocese — composed, as it is, perhaps more than any other in the United States, of different Orders, rivals in good works, and of various nationalities — was, also, forcibly exemplified on the occasion of the obsequies of the venerable martyr, Father DE BASSOST. In the Church of the Jesuit Fathers — for the most part natives of Italy—the solemn Requiem Mass was chanted by his Grace the Archbishop, of the Order of St. DOMINIC, a Spaniard, assisted by the secular clergy—many of whom were of Irish, German, French and American birth—and the Capuchin, Dominican and Jesuit Fathers. That this truly Catholic Union—this holy concord and communion of the priesthood of GOD—will be perpetual, every Catholic instinctively believes.

The announcement that measures have been taken to organize a movement in aid of the exiled Capuchin Fathers of St. FRANCIS, will, we have no doubt, receive a hearty response in the Golden State. The appeal to the generous feeling of the masses should not be confined to California. The effort to obtain pecuniary help, should, in view of the distressing circumstances of the case, extend throughout the Union. Some details of the meeting held on Tuesday evening, at Hibernia Hall, to devise measures of relief for the destitute missionaries, will be found on the first page of THE GUARDIAN. Nor, we are sure, will the friends of the exiled sons of St. FRANCIS invoke, in vain, the charity of San FRANCISCO.

SASSANACH SYMPATHY WITH TEUTONIC TERRORISM.

THE reply of the HOLY FATHER to the address of the Roman Ladies of the Catholic Union, which we print on our second page, is fraught with sad and solemn interest. Some years ago, in Italy, no epithet was so vile as that of *Tedesco* (German). That most eminent Prince of the Church, the late Cardinal LAMBRUSCHINI — the greatest of Italian statesmen since the time of Cardinal CONSALVI — was, during his memorable career, unpopular throughout the Peninsula, because he was regarded as a personal friend of the Austrian Chancellor, Prince METTERNICH, and supposed to favor an Austrian Alliance. To be a German, at that era, was a dreadful crime in Italian eyes; and even the use of the rich and expressive language of GOETHE was prohibited in national circles from the shores of the Adriatic to those of the Bay of Naples. It was, we learn on unquestionable authority, the remark of a Revolutionary Minister of the day to the Sovereign-Pontiff, that if the hated Germans were but chased away, Italy would then be satisfied, and the Italians would be unflinching supporters of Religion. To be sure, your sticklers for Liberalism and impious Revolution are a fickle, inconstant, illogical and inconsistent faction: for the German mania, by all accounts, is, now-a-days, the rage, south of the Alps. It is not merely a political malady, this Teutonic fever; but has attacked the circles of literature and art. The very music of Leipsic and Munich, we learn—WAGNER'S "Music of the Future" — sets the audiences of Bologna, of Florence, and of Milan, wild with enthusiasm.

That Anglo-Saxondom should sympathize with the latest Italian extravaganza, will surprise nobody. That faithful exponent of the insular Protestant mind, the London *Times*, dwells with complacency upon the fact that the sponsors of the infant daughter of the Crown-Prince and Princess of Germany, were the Crown-Prince and Princess of Italy, so-called. The very novelty of the precious spectacle presentin the Marble Hall of the Palace at Potsdam was, we have no doubt, from its *irreligious* aspect, quite apart from the political complexion of the affair, exhilarating to the organ of the Protestant mind. It is not every day one beholds so poor a prostitution, so disgusting a debasement of principle to subserve paltry ends. (In olden time, it should be remembered, the House of SAVOY was the most Catholic among the dynasties of Europe). That the very names of Italy and Germany — "disinterred from "the archives of the HENRIES, the OTHOS, the BER-"ENGARII, and other competitors for the Golden, "Silver and Iron Crowns" of former days — should have found admission under impious Liberal and Revolutionary auspices, into State and Court Almanacs, is, of course, a matter of congratulation among British Evangelicals. But when the *Times*, in adverting to the "happy liberality" of the Protestant Church, in allowing a Catholic to stand godfather to a Lutheran child, talks, in the same breath, of a "*Catholic* Prince, and a Prince of the pious "House of SAVOY, holding a Lutheran Child at "the baptismal font, and little heeding what the "Catholic Church, in her illiberality, may think of "it," it simply manifests deplorable ignorance. Prince HUMBERT is no more a Catholic than his excommunicated father, the Robber-King, or the sub-Alpine Ministers, or DOLLINGER, or LOYSON, or any Freemason or other individual belonging to secret societies condemned by the Church.

STUDIES will be resumed in St. MARY'S College, under the management of the Rev. Brother JUSTIN, on Monday, August 5th.

IRELAND'S CLAIMS.

A CHARITY Sermon will be preached in St. MARY'S Cathedral, on Sunday, July 28th, by the Rev. Father HEGARTY, in aid of the Cathedral of Cork, Ireland. The proceeds, we are informed, will devoted to the relief of the poor, and not the rich of the beautiful capital of Munster, since, in consequence of the great drain of the Irish population by emigration to this country, few are left in the Catholic Island, save the very poorest. Father HEGARTY is a worthy intellectual representative of the Athens of Ireland, a city renowned for its Catholic zeal, and which has given prelates like Bishop ENGLAND, of Charleston, and Archbishop PURCELL, of Cincinnati, to the American hierarchy, as well as many pious and learned priests to the missions of the United States. In gracefully permitting an Irish priest to plead the cause of Ireland's poor in St. MARY'S Cathedral, our Most Rev. Archbishop, in a generous spirit worthy of his countrymen in the days of the penal laws when Spain, among the nations of Europe, was the best friend of Ireland, has added another to his many claims upon the abiding loyalty, deep affection and gratitude of the Irish race. Donations from those who are not able to be present at the sermon will be gratefully received by His Grace the Archbishop, or any of the clergy of the city, or by the Rev. Father HEGARTY, at the residence of C. D. O'SULLIVAN, Esq., 1023 Bush Street.

THE freaks of the typographical spirit of evil are, at times, excruciating. Fancy a mere Editor who is nothing if not correct, not to say critical, compelled by the Caxtonian craft to appear as the author of "*embarras des richesses*," instead of "*embarras de richesses*." To conciliate the said Caxtonian confraternity, the luckless Editor might as well write himself down, on DOGBERRY'S principle, "*homme des lettres*," in place of "*homme de lettres*." Nor is the agony less intense when the same Editor, in a quotation from DANTE'S *Inferno*, is typographically made to say "*Degli angli che non furon ri-belli*," for—as he wrote it—"*Degli* ANGELI, etc." Such blunders, however harrowing to the Celtic literary mind, may be deemed by some, venial Anglo-Saxon errata. Yet, of their perpetrators, it may be said in the memorable words of the illustrious Sovereign-Pontiff, "*Non Angli sed Angeli, si forent Christiani*."

HE that hath much fear of what men may do or say, shall never achieve anything considerable for God.

THE renunciation of self-will should be held of greater account than to raise the dead to life.

BEAUTY is a rock on which many a man makes shipwreck, while in search of pearls that adorn it.

TRANSLATED EXPRESSLY FROM LA CIVILTA CATTOLICA FOR THE GUARDIAN.]

THE PREDICTIONS AND OUR TIMES.

PART SECOND.

On this we make no comment. The persuasion that the good or bad fortune of France was connected with her faithfulness to the Roman Church has been always deeply rooted in the mind of that nation, and is still retained, as it appears from that very old and truth-telling ditty—

Mariage est de bon devis
De Rome et des fleurs de lys,
Quand l'un de del'autre partira
Chancun d'eux s' en sentira.

These, verses well considered, are a telling prophecy. Is it not true that whenever the Lily, viz: France has parted from Rome, both have suffered, and suffered much? Not to go farther back than the times of Philip the Fair, of Louis XIV, of the first Republic, and of the first Empire, how dear did not France pay for her divorce from Rome, and how much tribulation had Rome to suffer on account of that separation? And has not the abandonment of Rome made over to the Modern Ostrogoth, by Napoleon III, and the succeeding government, brought on France the most severe of all disasters ever recorded in her history? And now that France has caused Rome to groan under the chains of the sub-Alpine government, is she not harassed by the Prussian army, and by the menaces of the Socialistic conspiracy?

But there are some particulars to be considered concerning the prophetical ditty.

France not unfrequently has persecuted Christ and His spouse, the Church; but, always, for short times which were succeeded by repentance and reparation. For this reason the race of her monarchs, though at times punished most severely by God's Justice, yet, upon the whole, has largely partaken of the blessings obtained in her favor by St. Remigius. In fact, no royal race can boast of so many glories as the family of France, which counts in her annals twelve of its members elevated to the honors of the altar. Thirty-nine kings who have occupied the throne of Clovis; four emperors of the Orient; twelve kings of Navarre; seven of Spain; twenty-nine kings of Portugal; twenty-two kings of Naples, Sicily, Cyprus and Jerusalem; thirteen kings of Hungary, Poland, Aragon, etc. In a word, four hundred and twelve sovereigns, of whom one hundred and fifteen were kings and emperors.

But now, for eighty years, the State of France—that is, her civil power—has been in open war with Christ and her spouse, by formally rebelling against Him and His Church—by substituting *man's rights* for the *rights* of *God*. This is the work of the revolution, whose continual and persistent study has been to keep France, as to religion, separated from Christ and His Church, and, as to politics, prostituted to the tyrannical usurpers of the throne of her legitimate kings. Hence, the golden chain which kept the Lily joined to Rome, for eighty years, has been broken asunder. But it is for eighty years, also, that Rome and France are suffering from the effects of this unhallowed divorce. Pius VI and Pius VII suffered

tribulations, and shed bitter tears on account of such prevarication. But has France, the apostate and the adulteress, enjoyed any peace, or experienced, during this time, any respite to her misfortunes? Continual turbulence has been her lot, almost five millions of her sons have been the victims of her internal commotions, or of her foreign wars; three times she has been invaded by victorious armies more than seventy *miliards* have been squandered, and everlasting changes have kept her in continual agitation; for, during this lapse of time she has undergone twelve different forms of government.*

Even in the wrath of His Justice against this sinful nation, God has kept his merciful promise not to deliver her into the hands of a strange power, though He has permitted territorial losses. She lost territory in 1815, in punishment of her anti-Christian rapacity throughout Europe, and she lost territory in 1871, in penalty for her anti-Christian acquisition of Nice and Savoy, the price for which, in 1890, she sold the patrimony of St. Peter to Piedmont. The French nationality and independence still subsist, for God has softened the strokes of His Justice with the exercise of his mercy; but they have been greatly weakened, and are continually threatened. It seems that the sword of Damocles is suspended over the head of this political apostate and adulteress.

But will ever the thread be cut which holds that sword suspended? We think not. With Baronius we confide in the indefectible predilection of God for France, firmly believing in the durability of her existence in the world. We are convinced that even in the present day "*Christus amat Francos*," and that we have to see other "*gesta Dei per Francos*," for the glorification of the Church.

Oh France, France, how ingenious thou art, both in irritating and in softening the Justice of God! (Words which Mary Lataste affirms she heard from the mouth of Our Lord.) If thy crimes, on one hand, have provoked the chastisement of Heaven, on the other, chastity exclaims, "Mercy, mercy!"

Thou wilt know, O France, the judgments of my justice; but thou wilt know, also, the effects of my compassion, and wilt exclaim: "Praise, thanks, and love to God for ever more!"

Meanwhile, we hold, for certain, the conversion of this nation, and the reunion of the lilies with Rome, according to the forequoted ditty, "*Mariage est de bon devis, de Rome, et des fleurs de lys.*"

This return of France to the old Christian polity of Clovis, Charlemagne and St. Louis, according to the predictions now current, must be preceded by painful commotions, and by the utter destruction of the modern Babel, which, undoubtedly is Paris, the den of all anti-christian sects, the sewer of Europe, the fire-place whence the firebrands of apostacy have been scattered all over the world.

We find this destruction predicted as the forerunner of a general Catholic restoration in the prophecies of Jerome Batino, in the beginning of the fifteenth century, and gradually, till our days, in all similar predictions, which would be too long to relate in this paper. However, we shall mention one from amongst them, of a recent date, which has never been published. It was communicated by a person of the north of Italy to a distinguished personage at Rome, on the 12th day of may, 1870. We don't know from whom it came. But we are able to state that we had it in our hands before Paris was bombarded by the Germans and burned by the Communists, and we will add, also, that we saw in it foretold the fall of Rome, when, indeed, nobody thought it near nor even probable. But we will transcribe that document *littertim* as regards the calamities impending on France and Paris:

"The laws of France entirely ignore the Creator, and the Creator will make His existence felt, and three times will visit that country with the rod of His vengeance. In the first visit he will bring down its pride with defeats and ravages, and with the destructions of harvests, of animals and human lives. In the second, the great prostitute of Babylon, that city which the good call the brothel of Europe, will be deprived of her chief, and delivered to every kind of disorders. Paris! Paris!! Instead of arming thyself in the name of the Lord, thou surroundest thyself with houses of corruption. Thine enemies will reduce thee to distress, to famine and to consternation, and thou wilt be the abomination of the nations. But woe to thee! if thou dost not recognize the hand which smites thee. I will punish the immorality of thy people, the abandonment and the despising of my laws; so says the Lord. In the third visit thou shalt fall into the hands of strangers; and thine enemies from a distance will look and see thy palaces in a blaze. Thy habitations will be a heap of ruins, bathed with the blood of thy braves who are no more."

Likewise, we wish to report the prophecy of the pious Fr. Nekton, of the Society of Jesus, whose predictions which he made in the decline of the last century enjoy great credit even among men of high character. After saying that one day there will be two powerful parties in France, one for the order and another for the disorder, he continues:

"One will be stronger than the other, but the party of order will triumph. There will be a period of time so horrible as to seem as if the end of the world had come. However, the wicked ones will be defeated. Though they have the wish of ruining the Church, they will have no opportunity of doing it, for the term of their power will be short, and when all will seem lost, then every thing will be safe. At the coming of this tribulation there is nothing to be done but to pray. During this upturning of every thing which will be general, and not in France alone, Paris will be destroyed. After this frightful event order will be restored, justice will be done to all, and the triumph of the Church will be such as had never been seen before. England will return to the fold of the Catholic Church through the help of France who will assist this work with much energy. When this time will approach, every thing will be convulsed and upset upon eart'h, so much so that people will believe that God takes no more care of human things."

The double siege of Paris in the years 1870–71, which spread desolation all over those charming environsi a great proportion, the haunts of vice and corruption, and, besides the fire attached by the Communes to a portion of the city may give foundation to the belief that the warning predictions of its destruction have already been realized. But there are who doubt much, and with good reason. Those two sieges have, it is true, greatly damaged that emporium of voluptuousness but have not destroyed it. Paris still exists, and is always materially and morally the Paris that was before. She has some edifices less, it is true, but she has also a great many sins more than she had before the sieges. It would be comfortable to hope that the wrath of God has been satisfied with the fire of the petroleum which was lighted last year within her walls. But if we consider that that conflagration has in no wise improved that impenitent Babel; that, after that scourge, the same profanations, the same scandals, the same impiety, the same impurities run riot as before, we have reason to fear that, perhaps, Paris is only at the beginning of her misfortune, and, may be, those words are repeated in Heaven which Jeremiah uttered on earth, "We would have cured Babylon, but she is not healed, let us forsake her. (Ps. 51, v. 9.)

However, if we judge from the prediction just alleged, and from many others which we have omitted, and consider the course of the events which are taking place, we have a right to infer that great calamities, but of short duration, are approaching, which will be followed by a victory glorious for the Church and for the Roman Pontificate. Everything concurs to show the more than probable realization of this inference.

The 14th of January last, The illustrious Bishop of Poitiers, Monsig. Pie, whilst preaching on the glory of St. Hitarius, in his cathedral, gave utterance to the following well-reasoned prediction: "In the present social order of Europe and of the whole of Christendom, which has been the work of God and of centuries gone by, the office of the Papacy is to be the centre from which every thing starts, and the focus in which every thing must converge. Now it is an essential law that things have neither duration nor rest when even they are separated from their cause and removed from their end. The world, therefore, will be in agitation, and out of its natural condition, until a favorable movement shall have re-established the order and equilibrium which had been disturbed in the political condition of the Christian World, by the civil removal of its chief. And such reconstruction will take place. A happy shock will raise up what an unfortunate one has pulled down. Two days after the earthquake which accompanied the death of Christ, another one, even stronger, followed. It was that which threw open the sepulchre, broke the sealed stone and brought back to life the Powerful Dead, whom the earth was not able to keep in her bosom. Go and search in Galilee for that Christ, who, the other day, was intombed; and there you will find Him full of life and glory, and, I tell you, my Brethren, in a few years go and return to Rome, and there you will see again the Vatican Council around the Throne of the Pontiff King.

[TO BE CONTINUED.]

*Here is the exact list of these different governments, with the precise time of their duration since the year 1792.

The Monarchy, which lasted	1,372 years.		
The Convention	3 years,	1 month and	7 days.
The Directory	4 "	.. "	18 "
The Consulate	4 "	6 "	8 "
The Empire	9 "	11 "	6 "
The 1st Restoration	.. "	11 "	13 "
The Hundred Days	.. "	3 "	2 "
The 2d Restoration	15 "	.. "	21 "
The July Monarchy	17 "	6 "	14 "
The Republic, 1848	4 "	9 "	21 "
The 2d Empire	17 "	9 "	2 "
The Republic of Sept. 4th, 1870	.. "	.. "	7 "

N. B.—The average duration of the governments, excluding the Old Monarchy and the present Republic, has been of seven years, nine months and 16 days.

Reviews.

THE HOUSE OF YORKE. By M. A. T New York: The Catholic Publication Society. 1872.

WRITERS of fiction, now-a-days, aim, for the most part, at the portraiture of personal character. That this tendency of modern novelists of the English and Irish schools oftentimes degenerates into caricature, grotesque and unbecoming, is unpleasantly apparent in the works of DICKENS, THACKERAY and LEVER. And herein how lamentably do the greatest efforts of recent masters in the fairy realms of fiction fall short of the surpassing excellence attained in that *beau idéal*—the peerless work of CERVANTES. Eclipse is first, as Lord MACAULAY said of a famous biography, and the rest nowhere. Among French novelists, like BALZAC, VICTOR HUGO and ALEXANDRE DUMAS—whose masterpieces are tainted with sensualism, and should, therefore, be avoided by Catholics—the gross burlesque, wherein the English schools run riot, is, in a measure draped, so to speak, and modified by exquisite art. In Italy and Spain whose national manners are best illustrated in the romances of MANZONI, MARTINEZ DE LA ROSA and FERNAN CABALLERO, a sense of propriety and decorum is always visible in the creations of fiction; and in Germany—thanks to the prevailing influence of GOETHE'S genius and example—there is, in the wildest efforts of fictitious narrative, a staid sobriety which France and England would do well to emulate. Perhaps the most flagrant instances of outrageous caricature may be found in ex-Premier DISRAELI'S novels. In his earlier works—from *Vivian Grey* and *Coningsby*, to *Sybil and Tancred*—Mr. DISRAELI was content to hit off, in caustic *silhouettes*, the notabilities of fashion and politics; while, in his latest production, *Lothair*, the Jewish political adventurer has, in his caricatures of eminent dignitaries of the Catholic Church, transgressed the boundaries of social decency and good taste.

Those familiar with the dark story of the Know-nothing conspiracy which, for a time, convulsed American society, and whose malignity surpassed that of the Lord GEORGE GORDON riots in England, commemorated in one of DICKENS'S novels, will recognize the fidelity of the character-painting in the *House of Yorke*. In "Father Basle," all who have lived in New England, *comme nous-mêmes*, will discern the placid lineaments of the esteemed Jesuit, Father BAPST, for many years President of the Boston College and Pastor of the church of the Immaculate Conception in that city. What the great Irish orator and statesman, EDMUND BURKE, said of his eminent Parliamentary contemporary, CHARLES JAMES FOX, some time Prime Minister of England, may be affirmed of the zealous, warm-hearted Father BAPST—"he is a man made to be loved." The monuments of his missionary enterprise are visable at Ellsworth and Bangor, Maine, where two Catholic churches have been erected through his indefatigable exertions. Another limning from life in the work before us is that of a deceased United States Senator who, during the No-Popery crusade in Maine, was the friend of the persecuted Jesuit missionary. The authoress by way of Preface, informs us:

In associating historical facts with fiction, we usually find that it is "so much the worse for the facts." But, in this case, the writer has resisted every temptation to embellish the true glory which is here entwined with the fictitious one, and has left out some striking incidents, because they chiefly concerned persons who prefer that GOD alone should know what they have suffered for the faith.

Nothing, then, is given but the leading scenes in the persecution of a well-known Jesuit Father and his people, in the State of Maine, during the Know-nothing epidemic, which, for them, culminated in 1854. These scenes, with the few real actors in them, are easy to disentangle from the principal narrative, with which they are not vitally connected. The reason for associating them is that the writer, who is, unfortunately, the only one both able and willing to tell the true facts in the case, does not know how to tell them in any other way.

Although, to our thinking, the authoress fails to do full justice to the sweetness and amiability of Father BAPST'S character, her limnings may be pronounced, on the whole, as a pleasing, if not life-like, narrative in literary waters-colors, of stirring scenes founded on facts. Withal the work has no pretensions, from its very coldness and sameness of tone and colors to rank in the gallery of Catholic literature, with

> The glowing portraits fresh from life that bring
> Home to our hearts the truths from which they spring!

For the rest, the work is well-printed and tastefully illustrated; and at an era of Presidential excitement like the present, when the interests of Catholic citizens are in peril, may be safely commended for perusal.—For sale by MICHAEL FLOOD, 685 Market street.

THE MESSENGER OF THE SACRED HEART OF JESUS. Baltimore: John Murphy & Co.

JUDGING from the current number of the *Monthly Bulletin* of the Apostleship of Prayer, Father SESTINI'S noble work *vires acquirit eundo*. The following are the articles: "The Paradise of God, or the "Virtues of the Sacred Heart of JESUS;" "St. "Clement;" "HistoricalScenes of the Fourth Cen- "tury of the Church;" "Pansies;" "The Soldier's "Story" (Poetry); "GOD, Our Father;" "Cate- "chism of the Devotion to the Sacred Heart of "JESUS;" "Devotion to the POPE;" and "General "Intention—Associations to Promote Christian Education," wherein we read:

Amid all the various interests of the great Catholic family, which are, to-day, eyed with jealousy and envy by the revolution, there are two especially which should be particular objects of our zeal, whether on account of their own capital importance, or on account of the serious dangers which impend over them, *to-wit:* The authority of the common Father of this extensive family, and the preservation of its young and tender members. The anti-christian revolution wishes, by destroying the Papacy, to deprive the Church of the principle which gives it life in the present; and, by perverting the rising generation, it wishes to take away all hope of revivification in the future. To arrest and dissipate this diabolical plot, we must turn all our efforts and energy to the defence of these two great interests. We must pray and labor unceasingly, in order to put an end to the persecution, of which the Sovereign Pontiff is the victim; we must pray, too, with an equal fervor, and labor with an equal activity, to chain down and defeat the conspiracy which burns to tear the flower of Catholicity from their Holy Mother, the Church, from their Lord and Savior Jesus Christ.

There is not a moment to lose, if we wish for success. The conspiracy is raising its head everywhere: it no longer dissimulates its horrid designs, and, proud of the hold it has gained, thinks no longer of craft or moderation in its procedings.

* * * * * * * * *

Can there be, then, on our part, a zeal too great n striving to secure their salvation? If we have any faitih at all, we must frequently hear our Divine Savior saying to us, in tones more sorrowful than those which fell from His lips during the days of His mortal life: "Suffer little children to come unto me, and remove the obstacles that are cast between them and my Sacred Heart."

We may be certain that our prayers will be heard with favor, for they will touch a lively chord in the Heart of Jesus.

Divine Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, in union with all the intentions for which Thou dost constantly offer Thyself a victim upon our altars.

I offer them, in particular, for the young and innocent members of Thy most Holy Church, who are partakers with Thy Vicar, in the bitterest hate of Thy enemies. O infinitely loving Savior, save from eternal flames these purest souls, the victims of an evil frenzy, which desires, at all cost, to cast them into eternal death and humble the truly infernal wickedness of these modern Herods. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus shield our Holy Father, the Pope, from all danger, by the protection of Thy Heart.

We heartily commend the *Messenger* to our readers, as one of the very best Catholic periodicals in this country. *Nocturna versate manu, versate diurna!*

CONSTANCE SHERWOOD. An Autobiography of the Sixteenth Century. By Lady GEORGIANA FULLERTON. New York: The Catholic Publication Society. 1872.

LADY GEORGIANA FULLERTON, a convert to the Catholic faith, is favorably known in the Lnodon world of letters as the authoress of *Mrs. Geralde's Niece*, a novel, in three volumes, originally published by MR. BENTLEY, of New Burlington Street, London, and which, we well remember, created a *furore* in the realms of fashion. As the sister of Lord GRANVILLE, a Cabinet Minister of England, and Secretary of State for Foreign Affairs, Lady GEORGIANA FULLERTON has *entrée* into the highest circles, and may be quoted as an authority in matters of *ton*. Her brother, a well-meaning nobleman, whose fluency in French is proverbial, was for a brief period *ad interim* Prime Minister of Great Britain—thanks to the patronage of the late Prince CONSORT, ironically styled ALBERT the Good—and is now the Ministerial leader of the House of Lords. It was, we believe, through the affectionate solicitude and prayers of Lord GRANVILLE'S deceased wife, a daughter of the Duke D'ALBERG and relict of Sir JOHN ACTON, that Lady GEORGIANA, a very beautiful and accomplished lady, was induced to investigate the merits of our holy religion. There is no doubt that she is a better Catholic than Lady GRANVILLE'S son by her first marriage, Lord ACTON, a nobleman of some literary pretensions, and who, although the heir of an old Catholic line, is remarkable for certain Erastian proclivities, and avows himself a votary of Liberalism. At college, in his salad days, Lord ACTON, we have reason to know, was not considered particularly brilliant. But the genuine Catholic fervor and literary accomplishments of Lady GEORGIANA compensate for the Liberal eccentricities, to use the mildest phrase, of her noble relative. The work before us is a valuable contribution to wholesome Catholic literature, and its "get-up" reflects credit upon a Society that has already supplied the Catholic public with standard works like *Catholic Tracts*, Lady HERBERT'S *Impressions of Spain*, FERNAN CABALLERO'S *Elia*, Father HECKER'S *Aspirations of Nature*, and Mrs. CRAVEN'S *Sister's Story*, etc.

THE INHERITANCE. New York: D. & J. Sadlier & Co., 31 Barclay Street.

THE author of this interesting tale has acquired a distinguished reputation in France and Switzerland. He is best known, perhaps, as the author of the *Nouvelles Genevoises*, from which this little story is taken. His style, too, is good, on the whole, wherein, according to the translator of the *Inheritance*, he forms a "marked contrast with the usual false taste "of modern French light literature." Unfortunately, continues the translator, "our second-rate Eng- "lish and American writers of fiction, who are too "much read, have adopted the worst features of "French novels." That young people, calling themselves Catholics, should read the obscene trash served up in papers like the New York *Ledger*, *Weekly*, etc., is a burning shame and disgrace to Catholic parents. The *Inheritance* is a pleasing, moral tale, and may be safely commended for perusal.

LITTLE PIERRE, THE PEDLAR OF ALSACE. New York: The Catholic Publication Society. 1872.

THIS charming story, translated from the French, would, with its exquisite binding in delicate violet set off by saucy green and gold, constitute, according to its title, a veritable reward of filial piety to Catholic youth of both sexes. It is a very *bijou* of a book—almost an *objet de luxe* from its costly and tasteful "get-up."—For sale by MICHAEL FLOOD, 685 Market Street, at whose well-appointed store may be had the most varied assortment of Catholic works.

CATHOLIC LITERATURE AND ITS PATRONS.

EDITORS OF THE GUARDIAN:—The large number of new Catholic periodicals that have, within the past few years, been established in different parts of the Union, is a gratifying evidence of progress in the right direction. Every effort of this kind should receive a liberal support. There is not a Catholic family in the land but should take at least one good Catholic paper. It is a most effective teacher, for old and young. Catholic journals, when ably and judiciously conducted, exert an influence in developing and stimulating a vigorous Catholic sentiment which can hardly be overrated.

But this is not the only evidence we have of the growing taste for Catholic literature. There are few, comparatively, aware of the very large number of valuable standard Catholic books that have been issued from the press during the last ten or twelve years, many of them books of rare merit, by authors whose mother-tongue is English, and many others translations of productions of some of the most brilliant intellects of the Continent of Europe. A half-hour spent in examining the shelves of a well-kept Catholic bookstore will convince those interested of the progress we are making in this direction.

Speaking of these establishments, I have a word to say. The expression, "*well-kept Catholic bookstore*," is used for a particular reason. I have been in Catholic bookstores in California, where, side by side with Catholic papers and magazines, may be found upon their counters some of the foulest and most obscene newspaper abominations with which the country is being inundated, and against the sale of which some even of the secular papers have recently been urging statutory enactments. What, I ask, can be thought of the man—a professed Catholic—advertising himself as an importer, wholesale and retail dealer in Catholic books and Catholic articles, and whose business card occupies the most prominent place in the columns of a paper that claims to be "the only Catholic journal in California" (?)—keeping on his shelves some of the most infamous books in the English language, the atheistical effusions of Tom Paine, Rousseau and Voltaire; a general assortment of licentious novels by the most corrupt and degraded French authors; and being apparently as much interested in their circulation as he is in the circulation of the works of A'Kempis, St. Liguori, or Father Faber, which he keeps on the same shelves? We can understand how a person who is governed entirely by maxims of worldly wisdom, and who is ignorant of our holy Religion and its precepts, can stock his shelves with everything on which a dollar can be made, regardless of consequences; but for a Catholic to engage in the sale of this vile trash, that is working the ruin of multitudes of the youth of the country, and yet receive the countenance and encouragement of the Catholic community, is a circumstance without a parallel beyond the confines of California.

VERITAS.

Spirit of the Press.

A CATHOLIC QUEEN.

TAKE, for instance, Isabella of Castile, the protectress and friend of Christopher Columbus, the great queen to whom Spain first owed the proud position of mistress of the seas and queen of the New World.

Columbus had offered his services to several kings and governments; it was a *woman* who alone, treated his projects as sublime realities and had faith in the future he prophecied. When he returned from his first expedition, it was she who received him with greater honors than those rendered to the Old Spanish nobility; it was she who upheld him in his new speculations and furnished him the means to prosecute further discoveries. Long before he had gained her favor, it was again a woman whose intelligent appreciation had encouraged him in weary labors, his mother-in-law, Madame Peristiello, herself the widow of a famous navigator, the discoverer of the Islands of Madeira and Porto Santo.

Isabella governed her hereditary dominions of Castile herself, while her husband, Ferdinand of Aragon, administered his own; but not long after their marriage, so persuaded was he of her superior talents for government, that he gave up his kingdom to her care. The final expulsion of the Moors from Catholic Spain was her conception, was carried out by her personal influence, and owed its success mainly to her inspiring presence among the Christian besiegers of Granada. The great Captain Gonsalvo of Cordova, who seconded her most admirably in her gigantic undertaking, was sought out and patronized by her on account of the genius she discovered in him; the great legislator, Cardinal Ximenes, owed his elevation to her, and was forced by her to accept the great dignities which were to enable him to reform and aggrandize the country. Fernando Cortez, the conqueror of Mexico, was, likewise, her special *protégé*, and, indeed, no better proof could be had of the omnipotence of her personal influence in Spain than the fact that after her death, these great men were either forgotten, or, worse still, persecuted. Without the Queen's knowledge, Ferdinand had listened to the detractors of Columbus, and degraded him from his post of viceroy over the newly discovered lands in America. Isabella indignantly interfered and had him reinstalled in his dignities; but when, shortly after, his protectress died, he was again imprisoned, and fell the victim to Ferdinand's ingratitude. As to Gonsalvo of Cordova, he then, after the Queen's death, was disgraced, and sent, under a pretext of hypocritical regard, to occupy the post of a viceroy at Naples.

One of Isabella's biographers, Desormeaux, says that "*to* the graces of her sex the Queen of Castile added the greatness of a *hero*, the profound and able policy of a *minister*, the views of a *legislator*, the brilliant qualities of a *conqueror*, the honesty of a *good citizen*, and the uprightness of a perfect *magistrate*." Ventura quotes this with these italics. Rohrbacher calls her a *true king*, drawing attention to her indefatigable zeal in seeing to all affairs herself, and in constantly encouraging her troops by her presence, on horseback, among them. He repeats her praises in almost the same words as Desormeaux. Innocent VIII granted her the formal title of "Most Catholic Majesty." Cardinal Ximenes said that the world would never see again a sovereign so inflexibly just. Peter of Anghiera, the professor of the palace-school for the youth of the nobility, lamented her as "the refuge of the good, the sword raised against the guilty, the mirror of rigid virtue."—*Catholic World.*

A STAR IN THE DIADEM OF SPAIN.

ST. TERESA, whom all ages and creeds agree in accepting as an extraordinarily gifted women, was another of the shining lights of Spain at this time. She, too, was a Castilian; her influence was no less widely spread than that of Isabella, and, if anything, it has lasted longer and more visibly. One of the greatest orders of the Church acknowledges her as its reformation, and, for all practical purposes, even as its foundress. The Carmelite Friars speak of her as "our holy mother," as the ancient Benedictines speak of Benedict as "our father." The writings of St. Teresa are among the most important spiritual treasures of the church. Her health was, for many years, a greivous trial to her, and her temptations, as recounted by herself, seem to have been neither light nor few. In the reform so urgently needed among the lax followers of the Order of Carmel, she was systematically opposed by many influential persons and superiors of her own as well as of the opposite sex. After a sort of novitiate of twenty years of unceasing efforts to attune her soul to the practice of mental prayer, she began her agitation in favor of reform under disappointing circumstances; but, triumphing with time over many of her opponents, at last procured the assistance of powerful colleagues. Many of these were women. In 1562, she was established in a convent where the reform was first practised. Butler says, "the perfection and discretion of her rule eclipsed all former reformations of her order." She next founded two monasteries for men according to the reform. At Medina del Campo, at Pastrana, at Durveo, she founded communities of men; at Valladolid, Avila, Salamanca, Alva of women. It is impossible to enumerate her many other foundations. When her co-laborers, the priests Gratian, Marian, and others, gave up all for lost on account of the ceaseless opposition they encountered, she alone remained firm and hopeful, saying, "We shall suffer, but the order will stand." She also said that the cross was "the secure and beaten road" to lead their souls to God. Women are proverbially called weak, and said to be unwilling to forgo luxuries or court trials; yet how Teresa vindicated her sex in her heroic resolve to "let justice be done, though the heavens fall!" Her contemporary, Bishop Yepez, tells us that her deportment was not less agreeable than edifying, that her prudence and address were admirable, and speaks no less of her gracefulness, dignity, and charms than of the gravity, modesty, and discretion of her conversation and carriage. Truly a most *womanly* woman, who could take upon her man's responsibity without forfeiting the beautiful attributes of her sex. Like in this to the Catholic Church, Catholic womanhood has *all* that is claimed by women outside the Church, and not only that, but she adds far more, just as the Church holds whatever truth is held by the different sects, and infinitely more besides. Teresa died in 1582, having lived to see sixteen convents of Carmelite nuns, and fourteen of Friars, founded and successfully organized. The impress of her noble work is undying; she had the talents of the unhappy Luther, but dictated them to a worthier cause, and, now that the same number of centuries have passed over their respective graves, the woman's name is universally honored even by her conscientious opponents, while the man's is execrated in many a community whose original constitution was derived from his teachings. —*Catholic World.*

PROTESTANT ILLITERACY.

A FEW days ago, during the beautiful month of May, some two hundred and fifty Congregationalist ministers—descendants of the Pilgrim Fathers—assembled around the monument of the lamented Lincoln, recently erected by a grateful people, at Oak Ridge Cemetery, north of the Capital City of Illinois. It was an occasion, solemn in its character, well calculated to make a good impression upon the concourse of people accompanying them. The exercises consisted of prayer, discourses by several of the ministers of the denomination mentioned, and singing by a band of colored songsters, who had cultivated their musical abilities by a course of special training taken since their emancipation from serfdom. So many truths could appropriately be impressed upon the mind, so many noble, generous sentiments could so readily be uttered under all these favorable circumstances, that failure in the good work can hardly be interpreted in any other light than as evidence of incompetency, or an intention to travel beyond the legitimate domain of such an occasion, for the purpose of giving offence. The Rev. Dr. Trapp, of New York, in his remarks, rehashed the old slander in relation of Galileo, in its most exaggerated form, thus, in his case at least, *contradicting an impression generally prevalent in Protestant communities, that the clergymen of this association are well educated men, the graduates of universities, and, as such, familiar with the facts of history and the dogmatic distinctions of theology.* He needed but to have cast his eyes around him, without a retrospect into the past, to have seen the evidence of Catholic influence and civilization. Within the confines of an adjoining cemetery reposed the remains of deceased Catholics, who, in life, were the associates and fellow-citizens of a portion of his audience. Upon an opposite summit towered a monument in memory of Governor Bissell, the "Hero, Patriot and Statesman," one of the foremost in the formation of the Republican party, but who died a Roman Catholic, whose funeral oration was pronounced by the distinguished Jesuit, Father Smarius, who, most assuredly never abused the confidence rsposed in him, upon public occasions. *How different the language and conduct of the Jesuit, and that of the Congregationalist?* Within a short distance passed in going from the city to Lincoln's monument, is seen the Academy of the Ursuline Nuns, surrounded by trees and shrubbery, furnishing a quiet abode for study and meditation, and patronized by leading Protestants of the city. And still, in the presence of these evidences of cultivation and of friendly relations, the Reverend gentleman had the hardihood to reproduce the often ventilated falsehood of Galileo being persecuted by the Church on account of his scientific researches. Education, with all its boasted advances, has yet to penetrate the minds not only of the masses, but, likewise, of the leaders, especially those belonging to the Ministerial profession. Here is room and a neccessity for several "new departures."—*Ave Maria.*

IRISH COLLEGES SINCE THE REFORMATION.

A SUBJECT of deep interest to Irish Catholics is the history and present state of their Ecclesiastical Colleges founded in foreign countries since the Reformation. These establishments were, under God, the chief means of preserving the pure faith in Ireland, and surely the memory of their pious founders and benefactors should be cherished by our clergy and people. Yet no effort has been made, as far as we know, by any Catholic writer, if we except the learned notice of the Irish College, Paris, in our own pages, to rescue from oblivion even the names of the holy men who, by founding seminaries for the instruction of Irish priests, rendered such signal services to our creed and country.

This omission, neglect, or indifference we can not hope to supply, because the sources of our information are often scanty, and some of them not now within our reach. But we feel we shall discharge a sacred duty by directing attention to the subject, and by drawing even a rough outline, which we trust will be soon filled up by some more competent hand. We purpose, then, to give a brief notice of the Irish Colleges abroad, in the order of their foundation, according to the usually received dates, and, in this paper, we shall treat of the Irish Colleges of *Alcala, Seville* and *Lisbon.*

ALCALA.

The Irish College at Alcala was founded about A. D. 1590, by Baron George Sylveirà, a Portuguese nobleman, who was descended, through his mother, from the McDonnells of Ulster. On the college chapel, dedicated to St. George, Martyr, he expended one thousand pounds, and gave two thousand pounds per annum for ever for the maintenance of twenty Irish students, four masters, and eight servants. These very minute directions in the Baron's will were clearly intended to secure, as far as he could, the application of the funds to the specified purpose.

SEVILLE.

For the use of English Catholics, the well-known Jesuit Father, Rober Parsons, founded the College of St. Gregory the Great, at Seville, A. D. 1592, but as the revenues were insufficient, it was given over to the Irish before the close of the eighteenth century‡. An effort had been made previously, about A. D. 1614, to establish a college for the Irish mission, chiefly through the zeal and energy of Don Felix de Guzman, archdeacon and canon of Seville, a dignitary of noble lineage and of distinguished piety. This apostolic priest used every exertion to promote the good of the new foundation. He applied to King Philip III. for his support, which was promised in a letter dated at Lisboa, July 25th, 1619. Through the King's influence chiefly, the Jesuit fathers were induced to take charge of the college, under whose government it remained until the suppression of the order.

The income was always scanty, and the number of students necessarily limited. Their uniform was a dark blue cassock, bound with a green sash or girdle. They attended all the lectures in art, philosophy and theology in the College of St. Hermenegild, under the professors of the Society. Zuniga, our chief authority, closes his account of the Irish College of Seville thus: "The students, after receiving orders, return home disguised in a secular dress, to promote the Christian cause in their own country, which has derived, so far, most important aid from their pastoral zeal."

LISBON.

Harris says that the College of Lisbon was founded in 1595, by Ximenes, a Spanish nobleman, "who is buried there, and a weekly Mass offered for his soul. . . . At its first foundation the Irish seculars were prefects of it; but now the Portuguese Jesuits govern it, and it supports not half the number it was founded for. Each student, at the expiration of his studies, receives five pounds to pay his passage to Ireland, a gallon of wine, and some flour for biscuit. One Leigh, an Irish merchant, was a benefactor to it, and is interred in one of the chapels there."

The foundation of our college at Lisbon dates farther back than 1595. Juvencius, in his history of the Societyr states that the college was opened, in 1593, by Father John Howling, an Irish priest, whose holy mission it was to watch the Irish refugees, and to afford them protection. In 1593 he received into the new college, thirty boys who fled from persecution in Ireland. But there was a still earlier effort to establish an Irish college in Lisbon, probably some twenty years before. There was, certainly, then a school or seminary, perhaps not deserving the name of college, which was conducted by Irish priests for the use of the Irish Mission. The tradition in the College of Lisbon is distinct and decisive on this point. Our account is chiefly derived from the late Most Rev. Dr. Crotty, Bishop of Cloyne and Ross, who had been Professor and Rector of St. Patrick's in Lisbon for twenty years, and knew, thoroughly, its history from its first origin. Though the college existed long before the time of Ximenes, he got the credit of founding it, because, for many years, it had no settled revenue, being supported by the voluntary contributions of a few noblemen and merchants, who felt sympathy for their persecuted Irish brethren, and a zeal for religion. When these pious offerings began to fail, Don Antonio Fernandez Ximenes provided, out of his own purse, for the maintenance of the college, changed its site, and thus came to be looked upon as its first founder. He purchased the grounds of the convent of Discalced Carmelites, repaired the old building, and gave, out of his own income, means for the permanent support of fourteen students. With them he resided during the last years of his life, and bequeathed to them all his property, upon the failure of legitimate male issue of his body.

The brother of Ximenes was, also, a generous benefactor, and his nephews protected the Irish seculars against some unworthy scheme to alienate their just heritage.

The first rector was Father White, an Irish Jesuit, and the priests of the Society continued in charge of the college until the great earthquake of 1755. It was then presided over by a Portuguese Jesuit, who, perhaps, from age or natural timidity, showed much weakness in a trying hour. While the city was still in flames, he called the students together, and exhorted them warmly not to remain longer within its unhallowed precincts. God had, indeed, so far especially, protected them, for, although 60,000 of the citizens perished in the first shock, or in the conflagration yet raging, their college suffered no harm, they could not hope that the same special protection would be vouchsafed to them for ever. They should now seize the first opportunity of returning home, and thus avoid the death which seemed otherwise inevitable. This address did not influence the students much. If they escaped unhurt hitherto, they said, they owed that blessing to God, who would give His heavenly aid in further peril. They told the rector boldly that they knew full well their danger, but were resolved rather to die than go back to Ireland without having accomplished the great end for which they had left home and kindred. Among those most determined in resisting the suggestion or order of the President were the Rev. P. Sherlock, afterwards P. P. of Meath Street, Dublin, and Mr. M. Brady, who was destined, as we shall see, to have a great share in the varying fortunes of the college. They were determined not to leave the house while a stone remained upon a stone. It was the property of the Irish nation, confided to their care, and they should guard it at any sacrifice. If there was that imminent danger which the rector dreaded, and pictured so vividly to them, why not retire for a few days to their country house, leaving only two or three students in the city? They felt it their conscientious duty not to shrink from danger. This was, they said, the first lesson taught them at home, and the first lesson which they should teach others on their return. The Rector might go away if he choose—they, never would.

This strong remonstrance had a wholesome effect; the Rector and a large number of the students, leaving only a few volunteers on duty, withdrew to the country house. On their arrival they found it, to their great surprise, a heap of ruins; the effects of the great shock having been more terrible there than in the immediate suburbs.

[TO BE CONTINUED.]

THE CHARITY OF THE HOLY FATHER.—The Pope-King, out of his immense charity, sent 5,000 florins to the poor people of Bohemia, who have suffered severely from a flood. He also sent 3,000 francs to the inhabitants of Jerrora, who have suffered also from a similar disaster. Hearing that the citizens of Nice are building a third hospital directed by the Religious, called the *Fate-bene-fratelli*, His Holiness sent a donation of 1,000 lire. Such is the good use the Pope makes of St. Peter's Pence. The task of a king is to think only of his kingdom, whereas the Pope extends his liberality over the whole of the world.

Wise and Otherwise.

Spots on the Sun—Freckles on your boy's face.

An English critic says novels with a purpose are not born lucky.

Farmers are like fowls—neither will get full crops without industry.

They call an Indiana judge "Old Necessity," because he knows no law.

What sort of ascent is a descent?—A trip up, for it brings you down.

Never take any risks. The insurance companies will be glad to do that for you.

Many young men are so improvident that they cannot keep anything but late hours.

The new Academy of Fine Arts on Broad street, Philadelphia, will cost three hundred and fifty thousand dollars.

A school-boy, fifteen years old, in Clearfield, Pennsylvania, stands six feet two inches in his stocking-feet, and is still growing.

One hundred and two thousand copies of Victor Hugo's new work, "L'Annee Terrible," had been sold up to the first of May.

Antonio Perfetti, the greatest copper-plate engraver of this century, died recently in his eightieth year, at Florence, his native city.

The French papers assert that Metz has at present only a population of forty-two thousand inhabitants, besides the German garrison.

Nineteen Greek robbers and murderers were shipped to the United States from Corfu on the 24th of April, on board the *Agamemnon.*

Russia has an army of 1,173,819 men which cost her annually $181,500,000; and Germany has 1,152,000 soldiers, costing her $90,375,000.

A box containing a black bear was received at an express office at San Francisco the other day; outside was this inscription: "Black Bare, ef yew don't want to get bit, kepe your fingers out of the crax."

Contrary to the assertions of the monarchist organs in France, the health of President Thiers is said to be better than at any time for the past twenty years.

Since the street sale of newspapers has been permitted at Paris, the aggregate circulation of daily papers in that city has increased one hundred thousand.

The Paris *Patrie* has the exclusive news that Horace Greeley was elected President of the United States at Cincinnati, and that he will enter upon his office next November!

Marie Taglioni, Countess-dowager of Gilbert-Voisin, the celebrated *danseuse*, having been reduced to poverty by the recent war in France, is now giving dancing lessons in London.

Carl Gutzkow has recently written a new novel, entitled "Fritz Ellrodt," which the German critics praise very highly, and which they pronounce superior to his previous romances.

Bismarck's new coat-of-arms will be a double trefoil, in a shield of silver, held by the two wild men of the Prussian escutcheon, who hold in their other hand the colors of Alsace and Lorraine.

Marshal Bazaine, it is said, firmly believes that his trial will result in his conviction, and that President Thiers will order him to be shot within twenty-four hours after his sentence has been pronounced.

The salary of the Prime-Minister of Greece is larger than that of the Prime-Ministers of Italy and Spain.

Dore's last work are illustrations of Rabelais's "Gargantua and Pantagruel."

"Prisoner," said Squire Jones, in awarding judgment, "it is a maxim of the law that it is better to err on the side of mercy. The court has made up her mind which side she will err on, and nothing remains but to err on that side."

The following composition has been turned out by an American scholar, aged nine years: "A boy without a father is a norphan, without a mother a double norphan, but is oftenest without a grandfather or a grandmother, and then he is a norphanist."

The famous statue of Arminius, the liberator of Germany, who defeated the Roman legions, under Varus, so terribly, will soon be completed, and erected on the spot where he achieved his victory. The work on this statue was commenced over forty years ago, but it was not completed for lack of funds.

The Duke d'Audriffet-Pasquier, whose eloquent denunciations of the Second Empire, in the National Assembly at Versailles, have recently attracted so much attention, is now, that the family of the Dukes de Lhuynes has become extinct, the wealthiest noblemen in France. He is an intimate friend of the Orleans princes, and may now be regarded as the leading Orleanist in France.

There was considerable fun at a representation of "Romeo and Juliet" in a little French theatre. Madame Deharme, the Juliet of the occasion, was lying dead on a tomb. It was raining torrents; a drop came through the roof, and fell on Juliet's nose: she made a face. Another drop fell on her eyelids: she winked. It was a facial expression not taught Delsarte. Finally, she took to watching the drops, and dodging them. The audience caught the idea, and sympathized with her. "Look out, Mrs. Juliet," said one fellow; "there's a whopper a-comin', —I see it!"—"Mind your eyes!" said another. "Madame," said a third, rising, "will you accept the use of my umbrella?" Of course the tragedy ended.

Anglican humor is not always of the best. We cull a few samples from a London exchange: One of the Protestant bishops recently quoted, in the midst of a grave debate on *Quincunque vult*, the advice of some friend of his, that over the Synod hall should be inscribed, "Mangling done here." A witty southern rector of strong anti-revision tendencies recommended that the debate on the revision report should be preceded by the prayer to be used by persons "at sea." Lastly, a prelate, on being told that the Synod would "sit for twenty-one days," replied that such was the exact period of incubation of a not over-brilliant member of the ornithological family.

Orientals do not change their style of dress. Among them each nation and tribe has its peculiar costume, as well as its insignia of religious creed. These fashions are perpetual, centuries seldom bringing any marked change. It is related of the young King of Siam that having cherished a friendly regard for a lady who had, during the reign of his father, resided in the royal city, he requested her to send him her likeness. This was accordingly done by the hands of a mutual friend, and the gift was received with marked pleasure by the monarch. But after a long and careful scrutiny he asked with a puzzled air, "Has my friend changed her nation or her religion? It must be one or the other. The features are the same, but the *dress!* This is not the cosume she were when I saw her last."

Educational.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-First Annual Session on Monday, August 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60.	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needlework, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,

jan1-tf Santa Barbara, Cal.

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

Superior.

Educational.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16th.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COMpleted a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boy's School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

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jan1-tf Superior of Sisters of Mercy

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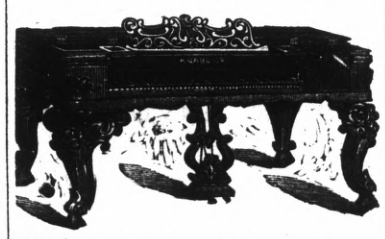

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Travelers' Guide.

C. P. R. R.

—COMMENCING—

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Express Train for Sacramento, Marysville, Red Bluff, Colfax, Reno, Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Merced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, (from Broadway Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf—Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy .....Arrive	11:55 A M	.....	.....
Hollister ....Arrive	12:50 P M	.....	.....
Pajaro .....Arrive	1:25 A M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro	.....	.....	12:35 P M
Hollister	.....	.....	1:00 P M
Gilroy	.....	.....	2:00 P M
San Jose	†6:30 A M	7:50 A M	3:20 P M
Arrive at San Fran	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.

†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted) leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

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Hotels.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the appointments of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, JR.

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Adjoining the New Mercantile Library.

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The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

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H. S. CROCKER & CO.

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Prospectus.

TH

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

THE GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithfu in the Province of San Francisco, receive special attention.

THE GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican Such a work—to us a labor of love and heartfelt loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic Journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

TERMS.

(Payable strictly in advance.)

By Mail, per year	$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12½

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For papers sent by mail to one address.

2 copies, one year	$ 9 00
5 " " "	20 00
10 " " "	35 00

Larger clubs at the same rate, *i. e.* $3.50 for each member.

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The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

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☞ A Square is Ten Lines of Nonpareil Type. ☜

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One	$ 5	$ 9	$ 12	$ 20	$ 30
Two	9	16	20	32	50
Three	12	22	28	44	70
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Ten	30	55	75	130	200
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All postmasters are obliged to register letters when requested to do so.

All Communications should be addressed to the office of "THE CATHOLIC GUARDIAN," 403 Sansome Street, San Francisco, Cal.

FRANCIS DILLON EAGAN,
Editor and Publisher.

Advertisements.

SCHOOL BOOKS.

H. C. BATEMAN, Catholic Book-seller, 203 Kearny Street, corner of Sutter, has just received a large stock of Public School Books, and all the new books, which he is selling at New York prices. jly20-2w

W. S. GREEN. J. B. DE JARNATT.

W. S. GREEN & CO.

Real Estate Agents.

OFFICE:—Cor. Montgomery and Market Sts., over Hibernian Bank, San Francisco. Have reliable business connections in every county in California, and in the State of Oregon.

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Is an AUTHORITY on all Land Matters. We start off with a circulation of 10,000! Copies furnished free! Send for one!

Advertisements only 25 cents per line. The best advertising Medium in the State. For our other offices, list of agents, etc., see "GREEN'S LAND PAPER."

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Where they offer for sale

THE LARGEST STOCK OF

PAINTS,
OILS,
GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

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CALIFORNIA TYPE FOUNDRY CO.

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MANUFACTURE Type, Presses and Printing Office Furniture. And import all the newest styles from the best foundries. Electrotyping and Stereotyping in all its branches.

The new type in which THE CATHOLIC GUARDIAN is printed is from this foundry.

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SAN FRANCISCO.

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THE United Staes Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week.....$4 00
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Board and Lodging, per day.....$1 00

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A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge. je1-tf

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A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. $6,500

Also, a Farm of 200 acres. Hill lands. A very desirable place. $3,000.

Also, several amall tracts near town, suitable to gardeners.

Also, several desirable Dwelling Houses.

Also, unimproved Building Lots in Santa Cruz.

Terms easy. Apply to

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Every kind of Wall Paper Decoration made to order.

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Single copies, 25 cents; one dozen copies, $2.50; one hundred copies, $16.

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Remittances from the country may be sent through Wells Fargo & Co's Express Office, or any reliable banking house; but this society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from $1 to $8,000.

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RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

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OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

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PROMPT SETTLEMENT OF LOSSES,

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San Francisco, November 2d, 1872.

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SAN FRANCISCO.

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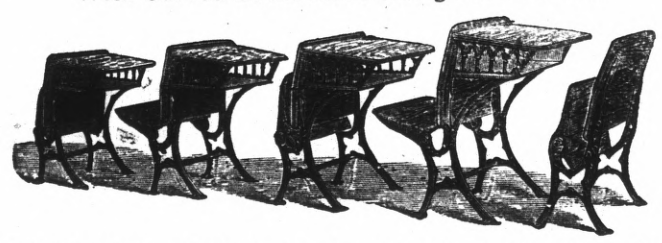
With Curved Backs and Folding Curved Slats.



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NOTICE!

NOTICE!

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Of Dry Goods At

J. J. O'BRIEN'S,

606 Market Street,

IS now drawing to a close, and all who intend to avail themselves of the extraordinary inducements now offered, had better call immediately, for you can effect a saving of

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We will offer during the next week

75 pieces Heavy French striped Silks, all colors, $1 a yard; reduced from $1 75.
24 pieces Plain Colored Silks, $1 50 a yard; reduced from $2 25.
Our entire stock of Black Silks reduced fully 40 per cent.
80 pieces fine French Poplin (sold for Irish), 87½ cents a yard; reduced from $1 25.
38 pieces real Irish Poplin, (Dublin) $1 25 a yard; well worth $2 00.
15 pieces best Japanese Silks, 65 cents a yard; reduced from $1.
90 pieces Silk-finished Japanes, Poplins, 37½ cents a yard; reduced from 50 cents.
Our entire stock of

SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12½, 15, 20 and 25 cents a yard.
A splendid line of Black Alpaca, from 25 cents a yard upward.
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15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.
A beautiful assortment of STRIPED SHAWLS, new styles, from $3 50 upward.
All our Broche Shawls reduced to half-price.
250 pieces splendid French Lawns for 12½ cents a yard; warranted fast collors.
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1 case Heavy Borded Pique, 20 cents a yard; same as is sold for 50 cents.
400 pairs Blankets, from $2 50 a pair upward.
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800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.
6,000 dozen all-linen Towels, from $1 a dozen upward.
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.
200 pieces Brown and White Canton Flannel, 16½ cents a yard; worth 25 cents.
750 pieces Scotch Diaper, $1 a piece; reduced from $1 75.
38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.
All makes of Muslins and Sheetings at greatly reduced prices.
A splendid line of Corsets, from 50 cents a pair upward.
750 Ladies' Balbriggans, $6 a dozen; reduced from $9.
500 dozen Jouvin's Kid Gloves, $1 25 a pair; reduced from $1 50.
175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from $1.
All makes of American Prints, 10 cents a yard.
A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.
A call respectfully solicited.

J. J. O'BRIEN,
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☞ 10,000 yards Remnants on Center Table, to be sold for one quarter-price. my25-6m

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IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

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In the wards, per week.....$10 00
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Liquors and washing extra.
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Money always refunded in case a patient leaves before the expiration of the month.
Benevolent Societies are not required to pay in advance.

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HIGHEST PREMIUM

SEWING MACHINE.

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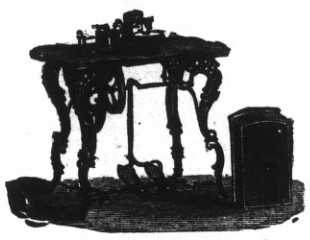
W. M. STODDARD,
Agent for the Pacific Coast.
Office, No. 435 Montgomery Street, San Francisco

THE FLORENCE



Will sew Everything Needed in a Family, from the Heaviest, to the Lightest Fabric.

IT DOES MORE WORK,
MORE KINDS OF WORK,
AND BETTER WORK,

Than any other Machine.

IF THERE IS A FLORENCE SEWING MAchine, within one thousand miles of San Francisco, not working well and giving entire satisfaction, if I am informed of it, it will be attended to without expense of any kind to the owner.

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19 New Montgomery Street,
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☞ Send for Circulars and samples of the work. Agents wanted in every place.

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Corner of Sansome and Bush Streets,

SAN FRANCISCO,

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COMPRISING

HALF HOSE—Silk, Cotton, and Woolen.
JOUVIN'S KID GLOVES.
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LINEN SHIRTS AND COLLARS.
HANDKERCHIEFS—Silk, Linen, Cotton.

ETC., ETC., ETC.,

To which they invite particular attention.

Under the Occidental Hotel,

112 MONTGOMERY STREET,

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At the well-known Jewelry Store of

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you can buy

Watches,
Diamonds and
Silverware

Of the Finest Quality, of the Latest Styles, and at the Lowest Prices.

Watches Repaired.

JAMES ANDERSON,
WM. C. RANDOLPH.

PERSONAL.

JAMES AND PATRICK KELLY your Uncle, John Cusick is dead; return to San Francisco immediately. Make no delay.

R. J. STENSON,
129 Shipley Street.